

20TH CENTURY MIRACLES

Happenings in a Western Sodom

JAY BENSON HAMILTON, D.D.

The best way to prove the possibility of Miracles is to work them. The Greatest Miracle-Worker told His followers: "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." (John xiv. 12).

These Wonders were wrought by a Man, a Woman, and The Book. Each Adventure is complete in itself. All are a part of the one thrilling tragedy. The Story is a peep behind the curtains that conceal the heroic endurance and endeavor of the vast multitude of whom the world is not worthy. You will laugh, and cry, and shout, if your blood is red and your heart is not ice.

The Editor in his Campaign in behalf of Veteran Methodist Ministers heard tales as marvelous as Aladdin's, as incredible as Munchausen's, and as truthful as the Nazarene's. He was invited to visit a Conference held in a town, in which the first Sermon was preached in a Saloon, as described in the first Story; it began with a hymn and ended with a murder. During the Conference Session, he met many citizens who were worshippers of the first Parson and his wife. The Miracle Stories were told by the Pioneers who were leading actors in the incidents which they related.

The Series began in the **BIBLE CHAMPION**, June, 1916, and will appear monthly. This will be one of the leading features of the Magazine during the coming year. Every number will contain choice articles by brilliant and distinguished writers. The friends of the Bible who accept it as the infallible, inspired Word of God, cannot afford to miss the many good things that will be provided in the **BIBLE CHAMPION**.

LIST OF ADVENTURES

1. *The Sermon in a Saloon.*
2. *The Parson, the Champion Heavy-weight.*
3. *Judge Lynch.*
4. *The Water Snake's Bite.*
5. *The Parson's Wife, the Chief of Police.*
6. *The Parson's Baby, the Only One in Town.*
7. *Margaret Magdalena.*
8. *Mad Dennis and the Madonna.*
9. *Hiding the Parson's Kid.*
10. *The Lost Parson Rescued by the Bishop.*

The Adventures will be given each month until the series is concluded. When concluded, it is proposed to issue the series at an early date in book form. A new serial will follow this one,

"FROM THE PULPIT TO THE POOR-HOUSE."

See Page 136.

OUR HERALD DEPARTMENT.

TO BE PUBLISHED DECEMBER, 1916

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BY

G. FREDERICK WRIGHT, D.D., LL.D., F.G.S.A.

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And having done all, to stand. Ephes. vi. 13.

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20th CENTURY MIRACLES*

REV. JAY BENSON HAMILTON, D.D.

HIDING THE PARSON'S KID.

Captain Dennis O'Brien, the Chief of Police, drove me about the city at the request of the Mayor. He told me he was one of the first settlers of the pioneer town. He chatted freely about the experiences of the early days. I said:

"The Mayor has been kind enough to relate to me some incidents of the Methodist Parson's life and told me to ask you to tell me about 'The Parson's Kid, and your brother Mike.'"

"I suspected he had a design in asking me to show you the town. He might have told you himself. I would rather he had. I have tried to forget it and have not spoken of it for years. I suppose he told you about my interview with the Parson's Baby and the lesson in reverence given me by the Catholic Priest?"

"Yes," I said, as I turned my face away. I saw the stern face of the Captain flush and his lips quiver, while two great tears gathered and trickled down his bearded face.

After a moment's silence the Captain suppressed his emotion and said:

"It is a horrible dream to me. I have felt the Father's great fist scores of times in my sleep as the terrible vision of that hour of madness has haunted me. I was kept in the old log jail for a week, to let the men cool off. A score had sworn to kill me at sight. It was all the Parson and Priest together could do to save my life when I was released. For weeks I was permitted to go about without a word from any man in town but the Methodist Parson and the Catholic Priest. I had to quit drinking, for no saloon would sell me a drop, and the sullen looks of the men when I tried to make friends with them frightened me almost into hysterics. I, who had been one of the most desperate dare-devils in the town, became as timid as a woman. The lonely and wretched life I led became unendurable and I determined to take my own life. God told the Parson's wife, I know, for the very day I had mustered up courage to put an end to my despair she sent for me. I refused to go. She sent for me again, and I again refused and swore that the next man who brought me a message from her I would kill, even if it was the Parson himself.

"I sat in my little shanty, in which I had been living alone for weeks, with my revolver in one hand and a bottle of whiskey in the other. I had taken the pledge which the Father had prepared for me and had religiously kept it through sheer fear that if I touched the cursed stuff again I would be sure to kill the little woman whom I worshipped.

"The door opened and I sprang to my feet with an oath, but stood like a statue as I saw the Parson's wife. She looked into my eyes and read my pur-

pose. She looked at the revolver and the bottle and spoke with a sternness I had never imagined possible to her sweet voice:

"Give them to me."

"I obeyed.

"She smashed the bottle against the side of the room and put the revolver in her pocket. As the sun sometimes comes suddenly out from behind a black cloud, so her face beamed upon me with her most bewitching smile as she said:

"Where's your politeness, Dennis O'Brien? Have you no chair to offer a lady when she comes to see you? Especially when she has sent for you twice to come to see her and you have refused?"

"I clumsily offered her the rough stool which was the nearest approach to a chair in my den. I trembled like a leaf as she sat down like a queen on her throne, and pointing to a block of wood by her side asked me to be seated.

"I can't talk very well with such a big man as you; when you stand up it tires me to look up to you."

"I dropped upon my knees at her feet and for the first time in many years cried like a child. I bowed my head upon my hands upon the floor and sobbed for a long while. Her little hand was placed upon my head as she said in a soft whisper:

"Poor Dennis, my boy, I forgive you. I know you love me and my baby. It was the cursed drink that changed my warm-hearted Irish gentleman into that mad-man who gave me such an awful fright."

"That hour is as sacred to me as if I had spent it at the feet of the Virgin Mother of God. It made a new man of me. She prayed with me before she left, and I can repeat every word of that little talk with God to this day. When she arose to go, I stood before her with a courage and a determination I had never known before. She handed me the revolver with a smile, although her eyes were wet.

"I have no fears for you now. Go and see the Father and begin the new life."

"From that hour I was what she called me, an Irish gentleman. I trust I am a faithful Christian. If I ever get to heaven the Priest will have little credit; it will all go to the account of the little woman. She was one of God's saints, if ever there was one.

"My brother Mike, whom you have met, Father Mike, the boys call him, was the fiercest man in town in his rage when he learned of my mad visit to the Methodist parsonage. He shot at me twice when he was crazy drunk. How he ever missed me I do not understand, for he was one of the best shots in town. He never forgave me and would have nothing to do with me. He was suspicious of me, even after the rest of the boys had forgiven me at the special request of the Parson's wife. When he was drunk he had a mania for watching me. He believed that I was planning to injure the little woman or kidnap the baby. Nothing could banish the delusion. He never remembered it when he was sober, but the moment he began to drink he was a detective dogging my steps to prevent the crime which he fully believed I had determined to commit.

"He hung about the parsonage every moment he could spare from his work, and many a night watched all night with his revolver in his hand, like a guard set to protect the house. The Parson's wife invited him into the house scores of times and talked with him. She tried to convince him that she was safe and needed no armed sentinel to parade before her door. He would promise to quit it and would keep his promise until he got drunk again. The Parson's baby took a great liking to Mike. Mike always called him "The Parson's Kid," and was trusted to care for him when the little mother was busy or wished to go out. Mike taught the little fellow to call himself "The Parson's Kid," and often convulsed the boys by relating bits of conversation that he had held with the little fellow.

"Mike had been sober for a number of weeks. He was the best hunter in town and was always in great demand. He became almost surly in his refusals to hunt with the other men. He persisted in going alone. He would be absent for several days at a time. No one could discover where he had been. He detected some of the boys watching him and in a fierce rage threatened to kill the first man who played the spy upon him. As the men began to believe he was a little out of his mind, they agreed together to take no notice of him whatever.

"In one of his drunken crazy spells as he followed me about I heard him muttering to himself about "The Stump" and "hiding the Kid where no mad devil could find him." I dismissed it as the ravings of his drink frenzy, but as it turned out it was lucky (?) for us all that I had heard him.

"I went away for several days on a hunting trip, and while I was gone Mike began to drink again. He went from saloon to saloon, threatening me and declaring that my trip was only a blind. I meditated evil to the Kid. About the middle of the afternoon of the day after I left town he started on my trail, declaring that he would track me down, and if I had planned any injury to the Parson's wife or the Kid he would kill me like a dog, if I was his brother.

"It was the subject of considerable talk in every saloon in town that night. A storm broke upon us and the snow fell in sheets, and in a few hours the streets were almost impassable. The wind had piled it in great drifts almost waist high. About ten o'clock a man rushed into one of the saloons and shouted:

"Dennis O'Brien has broken his pledge. He came back an hour ago crazy drunk, and after beating nearly to death one or two men who resented his staggering against them, he broke down the door of the Methodist parsonage and grabbed the Kid out of the Parson's wife's arms and took to the mountains, with the mother in close pursuit. She was bare-headed and thinly clad and all three will surely perish in this storm. The Parson is away from home. Ring the bell of the Catholic church. Every man turn out."

"This startling piece of information came out piece-meal in panting sentences, as the man who brought the news was nearly exhausted by the haste of his race against the fierce wind through the deep snowdrifts.

"The bell was soon sharply pealing. No one thought of getting the key to the church from the Priest next door. A dozen pair of feet kicked it off its hinges in a few seconds. The Priest in his night clothes was among the men at the church in half a minute after the first peal of the bell. Some one told him the sorrowful news.

"Oh, God!" he cried in anger and terror. "Curse those O'Briens!" He poured out in Latin fierce anathemas that he would not have dared repeat in English. The men stood appalled before his savage wrath.

"When he stopped to get breath, one of the men shrieked back:

"Good for you, your reverence. It does me good to hear you swear, though I don't understand a word. Give them a bit more. But if you'll get dressed and go with us before it's too late we'll hang both the villains, and that'll be better than swearing at them."

In a few minutes the Priest was fully dressed for a tramp through the snow and wind and led the crowd to the parsonage. A great mob of deep-breathing, loudly-swearers filled the street about the door. The Priest entered the house. The moment he entered the sitting-room he began to weep in a high, shrill shriek that sent a chill to every heart. That man of iron and stone had never been known to shed tears, and now he was crying like a terrified child. With a rush, as many men as could crowd in entered the house. The baby-crib was empty. The child's dress, upon which the mother had been sewing, was upon the floor where she had dropped it. The table was covered with the food in waiting for the Parson when he should return. It was evident that the Parson's wife had been surprised by the intruder.

The homely, humble little room looked so cozy and cheerful, but was made so desolate by the cruel tragedy, that the Priest broke down and dropped in the little woman's chair and rocked himself to and fro in a wild abandon of grief as he cried out in the shrill wail of an Irish boy. Every man's hat was off and his face was covered, while scores sobbed in bitter grief.

The Parson, hurrying home from his visit to a sick lumberman in the logging camp, saw the crowd in front of his home, and white with a nameless dread he burst into the crowded room. The Priest sprang to his feet, and pointing to the empty crib said in tones that filled every word with a tear:

"The baby has been kidnapped by Dennis O'Brien! Your wife has followed him to the mountains, bare-headed and thinly clad. God help us all!"

The Parson made no reply. He staggered and fell senseless into the arms of the Priest. The Father shouted for some one to run for the Doctor, and then lifted his voice in bitter maledictions in Latin against the whole cursed O'Brien breed. He was interrupted by the Doctor, who said with a deep, old-fashioned Anglo-Saxon oath:

"Give me the Parson while you swear, but put it into English and we will all say Amen."

There was no clue to enable the hundreds of searchers to follow and rescue the child. A passer-by saw a man dash out of the house with the babe in his arms. The mother sprang after him and shouted:

" "Dennis O'Brien! Give me my baby!"

" The blinding snow swallowed them up and left no trace behind. Such a hunt as that was, you cannot imagine. Hundreds of men scattered and explored every foot of ground in ever-widening circles about the town. The whole night long the search continued without any one discovering the slightest clue. The day broke, and the exhausted, half-frozen men returned to town for refreshment and consultation. Again they began the hunt. The storm continued without abatement until the whole country for miles was covered with deep snow, in places drifted in great heaps as high as a house. The search was continued in a blind, hopeless manner throughout the day. When night came the men gathered in the saloons in silence, filled with grief and despair. The Parson and the Priest were sitting in the desolate little parsonage, heartbroken with grief."

THE VOICE IN THE NIGHT.

" The strangest part of this story is my share in it. I was in camp the night the baby was kidnapped, in a bark hut many miles from the town. I was very weary from a long tramp after a bear and had scarcely wrapped myself in my blanket and laid down before I was in a deep sleep. I awoke in an agony of fear. I was dreaming again of another mad visit to the Methodist Parsonage. I had succeeded in surprising the Parson's wife and snatching the baby from its crib. I had dashed out of the house. She followed me and cried: "Dennis O'Brien! Give me my baby!"

" I sprang to my feet. That thrilling cry seemed to ring in the air. I could not mistake that voice. A feeling of dread possessed me. I felt as if the Parson's wife and baby were in great peril and she was crying to me to help her. I could not sleep. I knew it was of no use to attempt to return home at night, with such a storm raging. At daylight I prevailed upon one of my companions to return home with me. We tramped all that day, and a little after dusk, scarcely able to lift one foot after the other, we stumbled into town. We staggered into the first saloon we reached and found it full of excited men.

" There was a moment of death-like silence, and then such a roar of anger and rage as I never wish to hear again. A dozen men grasped me and with fierce oaths shouted: "Where's the Parson's Kid?"

" I replied that I did not know. I tried to tell them of my dream and my tramp home through the storm, but it was useless. Word was soon spread through the town, and the saloon was packed and the street in front was crowded by a mob of excited men who were shouting "Lynch him! Lynch him!"

" Nothing saved me but the suggestion from one of the more thoughtful men that if they killed me now all clues to the baby and its mother would be lost. In the midst of the violent discussion the Parson and the Priest pressed their way to my side. Before either could speak, I cried:

" Listen to me! Last night I was in camp on the other side of the mountain in company with our hunting party of four men whom you all know. I

was awakened at ten o'clock by the Parson's wife calling to me, "Dennis O'Brien! Give me my baby!" I had a terrible dream. I thought I had gone to the parsonage to kill the mother and baby. I had snatched the baby out of the crib and dashed out of the house. The mother followed me and cried, "Dennis O'Brien! Give me my baby!" I never slept a wink again the rest of the night. I kept hearing that awful cry. At daylight I induced Bill to come with me. We have travelled all day through the storm, because we were driven by a terror we could not explain. That is the truth. Bill will bear me witness. The others will be home to-morrow and they will all testify to the same thing.

"Who stole the baby, then?" roared the Priest.

"Where's Mike?" I asked, with a sad foreboding.

"Mike's mania was the town's talk. The same solution of the mystery occurred to every man at once, as one voiced it in words:

"Mike has kidnapped the baby to save it from Dennis."

"I asked the Parson and Priest to grant me a private interview. When we were alone I told them of what I had heard Mike mutter about "The Stump" and hiding the baby so no mad devil could find it. I reminded them of Mike's discovery of the rendezvous of the desperadoes. I believed that Mike had made the old stump a hunter's den for the last few weeks and in his drunken delirium had taken the baby there. I suggested that we three should go to the old stump at once.

"The tramp was long and hard. The way was rough and the snow was deep. I found no difficulty in finding the place, although it was a stormy night. It was upon a bleak mountain-side, partially protected by a great overhanging crag. The snow was deep, but not much drifted in the neighborhood of the great tree trunk. As we approached the stump with the utmost caution we heard the Parson's wife singing:

"Bye lo, Baby Bunting,
Papa's gone a-hunting,
To get a little rabbit skin,
To wrap the Baby Bunting in."

"At the first sound the Parson trembled and staggered as if he would fall. The Priest caught him and steadied him a moment as he whispered:

"Thank God! Mother and babe are yet alive."

"We pushed aside the blanket that was hung as a door and looked in. The Parson's wife said:

"Is that you, my dear? You are late. I have been looking for you all day. I asked God to send you, and I knew He would."

"The old stump had been made into a very comfortable hunter's hut. It was dry, and with a little portable sheet-iron stove and a few utensils Mike had spent many a comfortable night in his den. He had gathered quite a little store of provisions, so that the Parson's wife had been without want. We saw she was weak and ill and questioned her very little. She told us that she fol-

lowed the man who had stolen her child and had managed to keep him in sight in spite of the storm. She said with the simplicity of a child:

"'"When I found myself growing weak I asked God to sustain me. He led me with His own hand. I could never have made that awful journey alone. When I reached the old stump hut my baby was crying and the man was trying to sing a lullaby. It was 'Bye lo, Baby Bunting.' I lifted the blanket and stepped in and said:

"'"'Dennis, I will thank you to give me my baby.'

"'"The man stepped toward me and said in a shrill whisper:

"'"'Hush! It's not Dennis! It's Mike!'

"'"'Mike, give me my baby, and go, I'll not need you any more now.' That was what I used to say to him when he took care of the baby for me. He bowed and smiled just as he used to do and said "Good night!" and went out and never returned.'

"The little woman was never the same after that day and night in the mountains.

"After a few weeks it was noticed that she did not go out much. When she did, it was for very short walks. She looked as white as a ghost. She was getting very frail. There was a dread in every heart which no one dared to whisper. The men who met her during her little walks saw her getting whiter and thinner and found themselves choking back a sob as they looked into her eyes. They seemed each day to gain a deeper and more unearthly brightness. The Parson grew thin and pale. His voice lost its cheerful ring and his step its elastic movement. He was growing old, fast. No one ventured to put his sympathy into words. The heavy grip of the hand from the silent men whom he met was evidence that all knew his sorrow and mourned with him. Her life went out as the sun goes down on a beautiful day. She became angelic in her beauty before she passed away. Her voice seemed to have taken on the melody of the music of heaven. Her smile, which she flashed into the face of the stream of men who passed by the window where she sat the last few days of her life, was a heavenly benediction. No man passed without uncovering his head and making a reverent bow.

"Just before she died she sent for Mike. He had been absent from town ever since that night he stole the baby. Somehow he heard the Parson's wife was ill, and he came back and hung around trying to catch every whisper the men uttered about her. He never spoke a word to any one, but wandered about in an aimless fashion as if he were half demented. When they told him the Parson's wife wanted to see him he went to the parsonage as if he were going to his execution. The interview was sacred to God and Mike. Even the husband and nurse retired. Mike never spoke of what occurred. But when he came out he walked erect and steadily, and resumed his work as if the past had been blotted out. He was greatly changed; he was never merry and light-hearted again as he was before. He dropped so completely all his evil habits and associations that he was jokingly called Father Mike, and many wondered why he did not enter the priesthood.

"At midnight, one sad night the bells began to toll. Not an eye was dry. . . . 'We shall never see her like again!' was murmured by hundreds whom she never knew. The mother and baby died the same night and were buried together. When the day of the funeral came, business was suspended. The town marched in the funeral procession. Our town was never the same wicked place after that day. She won more lives to righteousness by her death than she did by her life.'"

The Last Adventure in the Next Number—The Parson Rescued by the Bishop.

BOONTON BIBLE CONFERENCE.

Rev. George L. Richmond, D.D., Pastor of the Presbyterian Church, Boonton, New Jersey, arranged for a Union Bible Conference in his church. The Episcopal, Reformed and Methodist Churches united in the Conference. Two sessions were held, 3 p. m. and 8 p. m., Wednesday, February 7, 1917. Dr. Richmond writes a brief letter concerning the Conference:

"I want to thank you for the two lectures you gave before our Union of Churches. They will do a great deal of good in awakening the people to a sense of the value of the Word of God and what an awful chaos would ensue if it were blotted out or lost. Your lecture on "When the Ministers Struck" should be very effective in making the Churches think upon their duty to the aged pastors of all of the Churches. Every Denomination is now making an effort to secure a Fund which shall enable the Churches to provide some adequate support for these faithful Ministers of the Gospels in their old age. Your lecture will do much good in that cause and I hope it may be delivered in many of our Presbyterian Churches and thus stimulate to large and generous giving."

"Your modern miracles are simply grand. God bless you and may He use you mightily for His glory. Your great work done for the CHAMPION is beyond all praise but the Master will say 'well done.' With every good wish and warmest personal regards."

"God bless you in your noble defense of God's Word."

The BIBLE CHAMPION is truly an educator holding the banner of orthodoxy and giving no uncertain sound from the watch towers of Christian Truth."

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"I prize the articles by Professor Townsend very highly—they are worth many times the price of the magazine."

"The BIBLE CHAMPION is getting better and better as the days go by."

"I am glad to note the BIBLE CHAMPION is still full of interesting and helpful articles in the cause of Christianity. It is sad to think that after all these years the cause of Christ has yet to be defended."

"You are doing a good work and I am in full sympathy with you and wish you success."

THE ARENA

Metamorphism, Protective Resemblance and Natural Selection

PROF. L. T. TOWNSEND, LL.D.

I.—Metamorphism.

This phenomenon often under the name of metamorphosis, is a change of structure or form, often very remarkable, through which lifeless as well as living things pass during their natural history. It is recognized by all the natural sciences beginning with geology. Metaphoric changes occurred when the cosmic or original fire-mists were condensed and became minerals, metals and the silicate compounds. Then when by heat, pressure or some other agency stratified rocks became crystalline there resulted metamorphosis.

But the metal or the crystal is not an evolution from those parent formations. There had been simply a change of form or structure. And when those changes took place the final process was probably instantaneous.

Comparative chemistry also suggests similar transformations. The chemist by the agency of yeast can change sugar into alcohol and carbonic acid. But this is not evolution. It is rather the metamorphosis of one substance into another and has no relation or resemblance to organic evolution.

Essentially the same may be said of the life changes discovered by the botanist when progressive alterations in size, color and structure take place in the plant world. This, too, is metamorphosis and not evolution.

Metamorphosis in zoology is of even greater interest. There are several living creatures such as the jellyfish, starfish, mollusks, salamanders and others that show very marked changes and in some cases the changes prevent extermination.

It will be sufficient for our present purpose to confine attention to two creatures—the frog and the butterfly. These have been made much of by evolutionists.

The transformation through which these creatures pass after leaving the egg covering and before reaching sexual maturity have been of interest for centuries. The tadpole tailing its way in stagnant water after leaving the egg later becomes a frog and then can live at pleasure in water or on land. Here is pronounced evidence of a power or force that can work wonders in living organisms. But this is neither evolution nor evidence in support of evolution. These metaphoric changes are only a form of growth. The tadpole and frog are one and the same thing; only their forms and names differ, the life and organism remaining essentially the same. The evolutionist blunders when supposing it to be anything else.

The changes in insect life are scarcely less interesting and remarkable than those in the frog kingdom. The fecundated ovum deposited by one of the insect family changes later into larva and finally into a perfect insect like its parent. It can then fly or walk, eat honey or filth and propagate itself. But the larva, pupa and the full grown butterfly are each one and the same thing,—the same life and essentially the same organism. When therefore evolutionists point to the metamorphosis of an insect as evidence in support of his theory he strangely misses the mark. The growth of a tadpole into a frog or the development of the ovum into the butterfly are about as far removed from organic evolution of one species into another as are the changes that take place in the growth of a child on into manhood.

II.—Protective Resemblance.

This phenomenon in both plant and animal life has found a place in nearly every treatise on evolution that has been published. Erasmus Darwin 1799, grandfather of Charles Darwin, in his day

wrote thus: "There are organs developed for protective purposes, diversifying both the form and color of the body for concealment and for combat."

This protective agency is sometimes called mimicry, also mimitism. It occurs when there is such a resemblance between certain plants and animals, or between plants or animals and material things in the midst of which they live that protection is afforded against what are called natural enemies.

The so-called disguises of insects likewise afford an interesting field of study. Some insects closely resemble dead leaves, others green leaves and are called leaf insects. There are insects that resemble slender twigs lying on the ground and are called stick insects. At first glance they are taken for anything excepting living creatures. Some species of tropical butterflies only with close inspection can be distinguished from the leaves on which they feed or rest. To such extent is this the case that even the parasitic fungi on the leaf is imitated. There is a South American moth that accurately imitates the hummingbird. There are longicorn-beetles that successfully mimic wasps, bees and ants. Sea-spiders can clothe themselves in the shape and colors of different objects and they do this apparently for the purpose of concealment. They are able both to modify their appearance very quickly so as to correspond with their environment or by moving about can secure such environment as best corresponds with their own form and color. Visitors to the island of Martinique report that there are three species of lizards on the island belonging to the genus, *anolis*—one brown, one green and the other a spotted gray. These three species prey upon insects, amid rocks covered with grass and shrubs. When approached, they disappear as if by magic and yet without appearing to run away. Careful examination shows that the brown lizard takes refuge under dried bunches of grass, the green one in the fresh grass and the spotted one under shrubs whose color corresponds to their own.

Now as every one knows evolutionists have asserted with great assurance that this characteristic of insect life has been

developed through many centuries of effort on the part of these creatures to protect themselves against their natural enemies.

It is also asserted that the bright colors of some birds that are hidden in repose, when there is the greater danger of an attack, but are shown when the birds are in flight, is a safety arrangement and is claimed to be a development secured a long way back in bird history.

Now the point is this, when the evolutionist attempts to account for the coloring of insects and birds, on the ground of an effort, continued through a multitude of ages by the insect and bird to develop a self-protecting covering and present such development as evidence of the theory of evolution he is clinging to a straw. He might as well assert that the coloring and spots on egg-shells of some birds have been developed by the birds after many centuries of observation and experiment as a protection against egg thieves. Or the evolutionist might almost as well claim that the human eye by the agency of natural selection has evolved for self-gratification the beautiful colorings of clouds and rainbows. Men have looked for these things and desired them; they responded and there they are.

But let us deal for a moment with facts. We find that insects and birds so far as investigation can make out are bedecked with their protective colors in some cases even before they leave the case covering of the chrysalis of the insect or the egg-shell of the bird. And this is as true of the first insect and the first bird as of the last ones. No such changes in biological history ever have been discovered as actually taking place. And more than that naturalists of high standing do not now hesitate to set aside as of no account, all these claims of evolutionists as to protective coloring and form. They state point blank that these agencies or phenomena in insect and bird life have no biological purpose whatever and in case of the bird are due to the accumulation of excretory products in the feathers and that these products are due to the activity of the bird; the greater the activity the brighter the color.

And on strict analysis the so-called development of imitative coloring is found in numberless instances to be no protection to the animal making use of it, nor does it always deceive a natural enemy when seeking its prey. Poor insects and birds working countless ages to develop what proves never to have been of any benefit! We doubt if either insect or bird would be such fools as to spend energy and time in such fruitless endeavors.

For a fuller refutation of the foregoing assumptions of evolutionists we refer the reader to a paper in the *Revue Scientifique*, August, 1908, by the German biologist Dr. Franz John Theodor Doflein. In brief the Doctor's statement is that the protective colors have arisen without any relation whatever to adaptation; that they have been simply utilized by the animal for its protection; that the forms, colors and designs do not arise through selection; that there origin may be due to various natural causes and when actually present they combine with the instincts of the animal and serve as a protection. The animal merely adjusts itself to its environment having learned something from experience but instinct plays by far the larger part. As evidence that color mimicry is psychological rather than physiological, Dr. Doflein presents a table showing that among living creatures the protozoa, coelenterates, echinoderms, worms, and the mollusks offer no evident example of protective coloring, while the arthropods and vertebrates offer very numerous and beautiful ones. The fact to be taken into account is therefore this, that the first grouping have scarcely any organs of sense, therefore greatly needing nature's selective agency but does not have it, while the second grouping, the arthropods and deslitrates have sense faculties and are therefore far less dependent upon natural protective resemblance. So that on the theory of evolution nature has made a blunder having developed a protection where it is not so much needed and failing to provide one where it would be of special service. In a word we may say and without fear at the present time of contradiction, at least from reliable

sources, that if there were no play of psychic faculties or instinct, taking the animal kingdom at large, mimicry would afford no protection worth speaking of against natural enemies. Indeed these phenomena present so little support to evolution that one may express surprise that the words protective resemblance are any longer found in text books on evolution except in those belonging to a past generation.

III.—Natural Selection or Survival of the Fittest.

The meaning of these terms may detain us for a moment. Natural selection is defined as a process whereby individual peculiarities that are of advantage tend to perpetuate themselves and in that way improve the species. In a broader sense it is a process by which plants and animals best fitted for the conditions in which they are placed survive and the less fit perish. Mr. Darwin and others with him employ natural selection and survival of the fittest as meaning essentially the same process. Mr. Darwin's statement is this: "We feel sure that any variation in the least degree injurious would be rigidly destroyed. This preservation of favorable individual differences and variations, and the destruction of those which are injurious, I have called natural selection or the survival of the fittest." (*Origin of the Species.*)

Survival of the fittest is the term used by Herbert Spencer to express the result of natural selection.

The theory of organic evolution or descent is therefore this, that all living and extinct species have descended from a common ancestry by the survival of the fittest or by natural selection extending through countless ages. When the evolutionist is most self-consistent he affirms, as we already have shown, that in the beginning there was, by creation or spontaneous generation, just one protoplastic cell, which was vegetable and microscopic; that it "contained hairs and rootlets, nuclei and nucleoli, mother stars and daughter stars, grouping, advancing and retreating, as if dancing quadrilles"; that single cell was the father and mother of all living creatures and natural selection aided by sex-

ual selection and accident evolved from that one cell every living thing—every shrub, plant, tree, every oyster, snail, shad, shark, whale, mouse, bear, lion, elephant and every bird that flies and the human family.

If one straw in the past has been clung to by evolutionists more tenaciously than any other it is this of natural selection with its world of miracles and wonders.

Of late, however, evolutionists are moving more cautiously and some of them are introducing important qualifications quite detrimental to their theory. Professor William L. Tower, though an advocate of natural selection, confesses that his observations go to show that mutants are "most rigidly exterminated by natural selection—* * * that natural selection acting as the conservator of the race limits the possibility of variation to a narrow range of possibilities." *Evolution in Chrycomelid Beetles.*

Professor Huxley also makes a notable concession when he says, "It is quite conceivable that every species tends to produce varieties of a limited number and kind, and that the effect of natural selection is to favor the development of some of these, while it opposes the developments of others along their predetermined lines of modification." *Britannica*, under "Evolution."

These and other concessions do away with anything like a general law upon which evolutionists have usually built their defense.

A few scientific facts will show how much or rather how little of a straw natural selection really is. While artificial selection at the hand of man has made changes in species, natural selection has shown no such skill or power. Artificial selection has changed the comb of the Spanish cock to an upright form and has abolished the comb and wattles of the Polish fowl. But natural selection so far as is known has done nothing of the kind. Darwin's breeding of pigeons and Burbank's remarkable success in experimental botany, as already shown, achieved not natural, but only artificial results.

Nor is there anything in natural selection which can explain the emergence of plant life from the mineral kingdom; nothing then can explain the emergence of the sentient life of animals from the plant kingdom and nothing that can explain the emergence of man, endowed with consciousness, conscience and speech from any thing or creature that preceded him.

At best natural selection begins at a sort of halfway station. That is, the origin of the species and the first stages of development take place before selection is in position to play any part. The late Duke of Argyle presents the matter in a way that at present is well beyond attack or criticism: "If mutations of species have occurred they must have been under some conditions and under some law of which we have no example and can form no conception. Species have been as stable through all geological ages as they are at present. They continue till they die, and then often suddenly, are replaced by new forms as definite and persistent as the predecessors. The new species never seem to be haphazard variations nor do they seem to have the least appearance of lawless mixtures of hybridism." In brief new species never have appeared on earth by ordinary generation is a biological generalization that is absolutely beyond refutation. The present and future of biological changes, as already suggested, are in the hands of man with which natural selection never will play any part. The inference is that as it never has played any part in the past, it never will in the future. John Stuart Mill says, "The laws of nature do not account for their origin," so we say that any changes that may possibly take place cannot account for the origin of those changes.

It is this inability of natural selection to explain the beginnings of variation that formed the basis of an attack upon Darwin's views by Pfeffer, Wolff and Thomas Hunt Morgan. Says Professor Morgan, "The theory of natural selection has nothing to do with the origin of the species, it has to do only with the survival of already existing species. * * * The central idea is not what species sur-

vive but how species originate, no matter whether they are going to become victorious or not." *Evolution and Adaptation.* "Selection" says Professor Marie Tuss Delage "is powerless to form species * * * So far from being an instrument for the evolution of species it guarantees their fixity." A very neat statement by Hugo de Vries is this: "Natural selection may explain the survival of the fittest but it cannot explain the arrival of the fittest." Nor is natural selection able to eliminate the unfit if nutrition and environment are favorable. Animals with broken legs or without feet may survive in spite of these

disadvantages if nutrition and environment are favorable to them and unfavorable to other animals. In fact natural selection with no guiding power back of it, makes for the survival of the strongest and most violent whether or not they are fittest.

Herbert Spencer after a protracted studying of these biological problems employs the phrase, "the inadequacy of natural selection." Evolutionists while losing their grasp upon many other things may continue to clutch at this straw of selection but it will no longer keep them from going to the bottom.

(TO BE CONTINUED.)

Life of Adam

REV. WILLIAM H. BATES, D.D.

It may seem like going a long way back for a subject for consideration. But in these days of increasing interest in genealogical research in general, and of tracing lines of family history in particular, surely it should be too much to assume that we his sixtieth (according to the received chronology) century descendants would be without regard for vital facts connected with the life of our ancestor. Quite the contrary.

The Edenic scene which portrays the creation of our first parents presents, as generally looked at, an unrelieved, dead-level view, without perspective, chiaroscuro, or other accessories giving foreground, distance, or background to times or events, and so making an harmonious and natural delineation. May not a careful restudy limn a canvas that will, at least in some respects, be true to life?

The Age of Adam.

None of the facts of Adam's life as given in Genesis were the facts of infancy, if he ever was an infant, but they belong to adulthood and maturity.

In Genesis v. 3 is a statement which illumines like a searchlight. "And Adam lived an hundred and thirty years and begat a son . . . and called his name Seth." But Seth was his third son, Cain and Abel having been born before him (Gen. iv. 25).

The startling tragedy of Abel's death at the hands of Cain (Gen. iv. 3-8) strongly argues for its resulting from the hot blood of young manhood. It seems to be a reasonable supposition from the record that they were between twenty and thirty years of age, full grown young men. If so, then co-ordinating the ages of the three sons, Eve must have been brought to Adam as his bride when he was about one hundred years old; for it is not to be entertained for a moment that this man and this woman, in their normal and perfect condition, did not have the ordinary family experience of the race. The normal anticipation of the cradle is usually within about twelve months from the marriage. If this very reasonable view commends itself for acceptance, then Adam lived about one hundred years alone, a bachelor as we would say, before Eve was created and she became his wife.

Adam's Bachelor Occupation.

The question at once arises and urgently calls for an answer, What was Adam about all these hundred years? How could he have been occupied so as to avert an intolerably desolate ennui?

It is thought that the most comprehensive and truthful definition of human happiness ever given, is that it is "the awareness or consciousness of the unimpeded activity of our energies or powers." The seat and

source of this energy is bodily and psychical, and it is awakened into activity by a man's environment and association. In no event is it possible for a man to be permanently happy in a state of isolation and idleness. It is when his time is well and fully occupied that he most enjoys himself.

The narrative plainly suggests the probability that Jehovah was Adam's constant companion and teacher, and that the Creator of the outspread universe gave him instruction in its facts and laws. It would not seem to be a violent supposition that he, in his state of unperturbed intelligence, with physical and moral harmonious experiences, with mind exalted to a high state of energetic activity by perhaps daily intercourse with the Epiphanous Deity in human form, was such an apt pupil of this divine teacher as to have equalled or surpassed any of his most distinguished descendants. Why, even in China it is no strange incident for a man to be seventy-five or more years a pupil. And this supposition seems to have ample justification in the fact that after "Jehovah-Elohim formed every beast of the field, and every fowl of the air," he "brought them unto Adam to see what he would call them; and whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field" (Gen. ii. 19, 20).

It is an obvious remark that naming objects is one of the most difficult processes of an intelligent student. The naming implies a careful and accurate knowledge of the nature and habits of the thing named. There were no text-books, no antecedent investigations, but an entirely original and human procedure in order to attain this surprising result. It could not be otherwise than that it required great and prolonged patience and the lapse of many years. And it should be specially noted that the knowledge which Adam thus used was not intuitive or innate, but acquired, knowledge,—the same with him as with us. His endowments, his psychology, his powers of mind were the same as ours, but with this difference in his favor: his powers were not blurred nor weakened by the blinding and disturbing influences of physical and moral evils. An apt but exceptional illustration of

the sinless mind is found in the case of the boyish Saviour whose discoursing, at twelve years of age, with the Jewish Rabbis in the temple bewildered and astonished them.

Thus we see that a careful examination of this brief story has wonderful comprehensiveness and self-consistency. And such suppositions as we have made seem to be not only legitimate, but sanely warranted and credibly substantiated.

Adam Weds.

It must be borne in mind that the foregoing belongs to the period of Adam's bachelorhood. Blessedly fruitful and resplendently brilliant as was his life thus far, it was not the highest kind of life. Jehovah saw and said, "It is not good that the man should be alone" (Gen. ii. 18). His surely must have been a lonely condition, and, destitute of fitting and accordant human companionship, it was out of analogy with the prevailing sexual condition of the kingdom of life both in the animal and vegetable world. This abnormal isolation claimed the attention and sympathetic expression of Jehovah, who apparently became sorry for his ward, and he said, "I will make him an help meet for him" (Gen. ii. 18). And so it was done (Gen. ii. 21-24). A wife was formed and Adam was wed.

The distinction and glory of womanhood is seen in the fact that Eve was "meet" for such a man as we have seen Adam to be. What a paragon of perfection she must have been!

How long their conjugal felicity continued unbroken we have no means of knowing; but at last the fateful day of the Fall came, and the whole situation for them, and so for their posterity, was deplorably changed.

Knowledge they had gained and religious instruction they had received was evidently imparted to their sons, who certainly were taught of husbandry, stock-breeding—the science and art of the vegetable and animal kingdoms—and above all of worship and sacrifice (Gen. iv. 2-4). What were the family experiences of life during the eight hundred years following the birth of Seth, when sons and daughters were begotten

(Gen. v. 4) there is nothing in the record to indicate.

Such is a fresh, unique, and in some respects new, re-reading of the story of the life of Adam. But the purveyor of this article hastens to acknowledge that for the substance of the foregoing, credit is entirely due to the Rev. Samuel Spahr Laws, A.B., A.M., LL.B., M.D., D.D., L.L.D., L.H.D., to the manuscript of whose forthcoming book on "The Atonement by the

Incarnated Logos and The Paraclete," the present writer has had recurrent and free access,—this matter being taken from an excursus in the Appendix. The religious public may well anticipate the coming of a book which will greatly enrich the realm of theologic thought. And we may say, *sotto voce*, for the special benefit of young ministers, that it will prove a mine from which may be quarried, smelted, and minted, a lot of sermons.

The Personality of Jesus

H. W. MAGOUN, PH.D.

II.

In the previous paper, attention was called to the complex nature of men and to the fact that every individual has, as a part of his make-up, the characteristics of his father and also those of his mother. It was then suggested that in Jesus the characteristics of the father were replaced by those of the Holy Spirit and that this was a condition precedent to the manifestation of God in the flesh, since no human being, if merely human, could possibly serve as a medium for such a manifestation.

It was also intimated that the boy Jesus had to suffer the limitations of other boys, in order to experience what humanity really meant, and that he had to choose ultimately between his mother's predilections, as they showed themselves within him, and those of the Holy Spirit, because he must be a free moral agent from beginning to end, or his mission as the Christ would fail of accomplishment. It was likewise suggested that he did so choose and thus opened the way for his complete domination by the Holy Spirit as the Messiah.

Growth and development must be allowed for, since the Christ could not fail to experience this human limitation as well as all the rest; but this growth and development would constantly tend to a more and more complete realization of the inherent divinity that was his and to a gradual elimination of the purely human. The agony in the garden and the despairing cry on the cross may be taken as the last ex-

piring struggles of this human element, for the purely divine could not suffer death, and the Holy Spirit's presence was therefore withdrawn from him that he might suffer in his human capacity and so taste of death for every man. He could then do so without violating his divinity, and he could thus obtain a clear vision of what it means to mortals to face death apart from God. He had no load of sin; but it was necessary for him to understand what such a load would be like to a man passing through the valley of the shadow to face his creator and his judge.

The last mission of the human element in his nature would thus be fulfilled, and that element accordingly disappeared forever with a great and awful cry as he hung on the cross and gave up the ghost: "Eloi, Eloi, lama sabachthani?" to which he added, "Father, into thy hands I commend my spirit,—it is finished." So, indeed, it was. The human had ceased to be. Only the divine remained. It is a mystery that we cannot fathom; for the finite can neither measure nor comprehend the infinite. If we could understand it all, either God would cease to be God or we should cease to be human. We cannot compass the divine and still continue to be God's creatures. That much, at least, is clear.

Moreover, the most familiar thing in our daily experience, our own eyesight, is a mystery wholly beyond our ken. We know what the eye does. We realize that a tiny photograph is produced upon the retina,

that dead white wall with its minute blood-vessels spreading out from the center; but how that image is transmitted to the brain and there transfused into the thing that we call sight, is entirely beyond the powers of the wisest savant to explain. It is done—somehow. We know that—from experience. In like manner, the food that we eat is used to build hair on the head, nails on the fingers and toes, and skin on the surface of the body, to say nothing of all the organs and complexities within us, with never a mistake save in diseased conditions. How is it done? No man can answer.

We know that it is done and done in a marvelous way; for every human being is a witness to the fact, and we cannot escape it. We can only admit it and wonder. What folly it must be, then, for us to refuse to admit these other mysteries which have to do with God's plan of salvation for an erring race. He made us. He would save us. We rebel. We refuse to believe. We set up our puny wisdom against his. We think we know better than He does. Then we suffer. We richly deserve to suffer. The fault is our own.

Those who fall in with God's plan and accept Jesus as the Messiah soon discover that they have just begun to live. They have merely existed before and have not known the meaning of life. Now they know. They supposed that the change would involve the loss of all that life in this world meant; but, to their utter amazement, in losing their lives they have saved them. Others who will not accept him because they are determined to get all they can out of life—in other words, are bound to save their lives—soon find that pleasure never satisfies the soul and that they have lost the power of enjoyment. They have really lost their lives in the very act of trying to save them. No other outcome is possible, right, or wise.

The whole thing is a paradox; but so is all life, and the sooner we face the fact the better for the world. We did not merely happen. We are not the result of pure chance. "Back of it all, somewhere, there is an inscrutable intelligence," as a great physicist and unbeliever once admitted, and with that intelligence we

must all ultimately reckon. There is no possible way of escape. What, then, ought we to do?

Shall we decide that Jesus was merely a man like ourselves, with no unusual powers? Suppose we do that. How shall we explain his life? What can we do with his character? What shall we think of his works? Shall we deny them? If we do, how are we to account for the fact that the Jews never attempted that, but sought to account for them on the basis that he used Egyptian magic to perform them? Did he do so? Finally, what possible means can we discover with which to discount the testimony of the untold thousands who have accepted him as their Saviour and found peace in doing it? Is it rational to attempt to relegate to the rubbish heap the common experience of both men and women in this matter during more than eighteen centuries?

To ignore such a weight of testimony as this—all the witnesses agree on the essential points to which they testify, and no man can number them—is to be unscientific. The witnesses can be found anywhere, at any time, in almost any part of the world. Are they all the victims of a great delusion?

Possibly you seek to escape by assuming that God made use of a man, even if he was conceived in sin, by so completely dominating him as to accomplish the task in that way. Suppose He had tried that. Would He have had a man or a manikin, a rational being or a puppet worked with strings, a Saviour or a machine? Could a man be so dominated, if merely human, and continue to be a man? What will become of his free will? If you postulate a complete self-surrender, why has such a surrender always, without exception, come short, or failed to work the miracle, in every mortal man that ever tried it? Can you deny the fact? There is but one Jesus, and there can be but one, although there have been many complete self-surrenders, some of them being in our own day.

Can such a theory be made to work? Is it a psychological possibility to obtain the requisite amount of the divine presence and power in a Messianic Jesus through any conceivable complete self-surrender, if that

surrender in made by a being wholly human, unless the divine being also so overwhelms and overpowers the human one as to force it to become something other than a man who is a free moral agent? Should an overwhelming and overpowering of that sort take place, what has become of the humanity of the subject? Can he be thus made something more than human, not in the sense that Jesus actually was, without at the same time becoming something less than human, in the sense that his own freedom as an intelligent being has been seriously curtailed if not completely destroyed? How will you escape the dilemma?

There is no such dilemma on the Biblical basis, since the will of Jesus was absolutely free from the beginning to the end. His complete surrender only served to emphasize a nature that was already his in part, without in the least affecting his humanity as such. That still remained; but every addition to the presence of the Spirit served to intensify that other part of his nature which was divine. No violence whatever was done to his humanity, and none was done to his freedom. All that contingency was precluded by the conditions precedent. Now postulate the utmost possible presence of the Spirit in the soul of a man without involving any such violation of his freedom of will and see what you get. You will have a saint but never a Saviour, for the simple reason that the requisite amount of domination is utterly impracticable in a personality that is merely human, unless the human is partially destroyed in the process.

The experience and testimony of the ages should suffice to make this point clear and explicit. St. Augustine was thoroughly consecrated, and so was Thomas à Kempis; but by no possible stretch of the imagination can either be conceived of as a Jesus. Neither was without sin, and neither could be without sin. No nature purely human can attain to that distinction. Nothing short of a personality that involves divinity can meet all the temptations of the world and come off conqueror without fail or variation.

Where, then, did this idea of such a being come from? And where did the idea of a virgin birth originate? There is noth-

ing like it in heathen literature; for the virgin births of all such documents are not virgin in reality, since carnal intercourse is never absent. A god or hero, in each instance, takes the place of a mortal father, and that furnishes the excuse for calling the birth a virgin one. Even in the Zend Avesta, which comes the nearest to the Christian conception, the mother of the last Saoshyant, the Persian Saviour who was finally to appear and be born of a virgin, was to conceive through the seed of Zarathustra while bathing in Lake Kâsava where the seed had been placed after its preservation by the angel Nêryôsang. This "holy maid Eredat-fedhri" is thus exalted above ordinary mothers—she was supposed to be born about 3000 years after Zarathustra—by being given this remarkable son who was to bring eternal light and life to mankind.

Such was the teaching of the Magi. It may possibly account for the visit of the wise men to Bethlehem; but the narrative cannot be compared to the story of the nativity as it appears in the New Testament. The idea of a conception by the Holy Ghost, or by direct divine agency with no carnal element involved, is absolutely unique in the history of human thought. It has no counterpart in any form in literature. Where, then, did it come from? How could such a story be conceived of by men, when men have always marveled at it and always tried to explain it away? Could a fiction of that type be promulgated by any possible means?

Moreover, in addition to these considerations, it must be remembered that the personality of our Lord corresponds in every particular to the exalted estate that his birth story would necessarily involve. He is indeed divine in every word and act and feature. Flawless he has always been, even in the eyes of his foes; for no one has ever been able to convict him of sin or of an ordinary human fault. How is that to be explained?

There can be but one answer. The New Testament story is true. Jesus was not a mere mortal like ourselves. He was a God-man, a man in whom God had replaced by the Holy Spirit the ordinary paternal element, and, in that way, had made it pos-

sible to manifest himself in the flesh. This is comprehensible, even if we cannot fathom all its meaning, and it is satisfying. It provides us with a Saviour, not an imitation of one; for the merely human can never be a Saviour and we all recognize the fact. What man would dare to say: "I am the way, and the truth, and the life"? What man could do it, if he dared, and escape derision? Finally, if you consider that Jesus was merely a sort of a sublimated mortal, why do you not deride him?

Here is a personality before which the nations of the earth are dumb. Savages bow down and do him reverence. Cannibals become as children in his presence and forget their thirst for blood. Sinners weep and find redemption from their sins. The "down-and-out," with neither the will power nor the sense to begin anew, get a vision

of the meaning and possibility of purity, such as they had not even dreamed of, and, coming to the cross with all their hopelessness and their helplessness, find salvation. Even the gutter drunkard, when once he has looked into the face of Jesus and truly accepted him, crawls up from the mud, remains sober, and becomes a decent citizen.

Would you call that "natural"? Can a mere man furnish the power to do a thing like that? No heathen would admit such a thing. They marvel at the fact that Christ gives his followers the power to do right. They know what is right and—fail in the effort to do it. They do not quibble about it. They see that it is true and admit it freely. Have we less acumen than the heathen possess?

(TO BE CONCLUDED)

EVANGELISM

The Two Touches

REV. WILLIAM A. HOLLIDAY, D.D.

The one is Physical, or Bodily Touch. The other is Spiritual Touch. Two great realms there are: that of Matter, and that of Spirit. Two realities there are: two kinds of being: Body, and Soul. Errant thinking may deny one or the other; but in practical life both body and soul demand and compel recognition. Man possesses both body and soul. He belongs to the realms of both the Physical and the Spiritual. He puts forth activities and exercises powers in both. Hence two touches.

I.

PHYSICAL TOUCH.

In our view touch is not mere juxtaposition, as when two clouds are pushed together. By touch we mean sensible contact. On one side at least there must be organized, vivified, matter. Touch is a mode of sense perception. Touch has its greatest significance as related to self-conscious mind. There is, it may be, a chance contact with an external object, which awakens incipient attention. Further

and purposed touch is of the nature of investigation. Knowledge ensues. The correlate, the object touched, is known as extended and resisting pressure. It may be known as yielding sensations agreeable or painful; as when in fever ice cools, or when a hot iron burns. Touch may delight as when one partakes of a luscious fruit, for taste is a mode of touch. Or it may disgust and disappoint, as when one bites into apples of Sodom. It may enrich as when one puts his hand upon and retains a pearl of great price. Or it may leave one poor as when with that pearl at his finger ends, counting it but a common pebble he throws it away. By touch may come infection and death, by touch also health and life.

So much for Physical Touch in general. Our present purpose calls for consideration of it in a particular instance or instances; in a historic and restricted field. This is in connection with the ministry of Jesus. The ministry of Jesus had more bearings than one. Chief indeed was its bearing on man's relation to God. Jesus

came to seek and save the lost; to draw men, and bring them into harmony with God. But his ministry had a bearing upon the evils that afflict men as tabernacling in the flesh; dealt with their bodies. Himself took our infirmities and bare our sicknesses. To his generation he was the sympathizing Jesus. Men of that generation saw that he not only had sympathy, but that he had also power to relieve and remove disease.

Some grasped the fact that his exercise of healing power was not tied to any one and single mode. They were convinced that if he pleased he could by a word set free a sufferer miles away. But others came to associate the benefit not only with his presence but also with bodily contact with him. They came with their diseases. How they made the discovery at the first that there was "virtue" in him we know not. Perhaps some needy and urgent wretch put forth hands and laid hold of his garments to arrest attention to himself and prevent him from passing on and away, suffering unrelieved. But the discovery was made that there was healing in the touch. To touch Christ was to be healed.

And the word spread. Such touch bulked more largely in the ministry of Jesus than the careless reader of the Gospels takes account of. And we know that vastly more cures were wrought than the history records.

This touch was Physical Touch. As a man, Christ had a material body. It could be touched and handled even as our own bodies can. Many had knowledge enough and faith enough to make the venture. And as many as touched him were made whole.

II.

SPIRITUAL TOUCH.

In Christ's works of healing the effect is due of course to his divine power. These works are miracles. That however does not set aside the fact that the human touch involved was physical touch. Now we pass to the other, Spiritual Touch.

Here the miracle of healing affords the aid we need. Those who have expounded

miracles have treated them as wonders designed to attract attention; as signs given to attest the divine mission of the worker; and as mighty works such as reveal the presence and power of God. It is remarkable that so many have overlooked another and further end, viz., to present spiritual truth in an impressive form. This is the object of the New Testament parables. Now the miracle has aptly been styled a parable in action. The truth set forth in the parable by speech, in the miracle is set forth by deed. Hence not only variety but force; actions speak louder than words. Nowhere is this exhibited more clearly than in the miracle of bodily healing with its element of the sufferer's touch.

We advance somewhat farther when it is noted that a miracle has not only a parabolic but also a typical character. In the parable it may be only a question as to forms of expression. In the type it is a matter of essential relations and truths. It is the difference between a view from the outside, and what is to be discerned by one on the inside. The miracle of healing, bodily healing, may be studied under the combined aspect of a parable and a type.

In the miracle of healing, disease confronts us. There is an evil and disordered condition of body. Such a condition comes home as scarcely any other to human comprehension and experience. Sickness is ever in view, is often upon us. It afflicts, disables, distresses. It cuts off enjoyment in the present; it bodes parting with all we hold dear. No wonder there is ardent desire and longing and seeking of relief. What multitudes have had the experience of the woman who had suffered many things of many physicians, but all in vain! The miracle presents disease, but it displays deliverance also. It is adequate, complete, lasting. It is effected by one willing, one able, a great, a never failing physician. The miracle involves a going to him, getting into communication with him, readiness to receive from him. There is an act of union with him; a putting forth to take from him; a touch. And there is at once the result. The one sick unto death revives. A new vigor, a new

spring, a health unknown before pulses in the veins. As many as touch him are made whole.

This the parable; this the type. What then is the lesson when plainly expressed? What is it the type adumbrates? To begin with, there is the evil and deadly condition of man spiritually. There is the universal spiritual disorder and soul disease. Sin is the fever that burns, the chill that paralyzes, the leprosy that defiles. Sin separates man from God, disturbs his relations with his fellows, introduces anarchy into his own nature. It works misery and wretchedness here and when it is finished it brings forth death, the death that never dies. Characterize it as disease; but how infinitely worse than any bodily disease! That is a misfortune; this is a crime. There is in it the awful element of responsibility. There is blameworthiness, ill-desert, guilt. But God who is rich in mercy, wonderful in grace, has provided deliverance. Christ is God's remedy for sin. It pleased the Father that in him should all fulness dwell; making peace through the blood of his cross, to reconcile all things unto himself. There is in Christ a boundless store of virtue. There is power to save unto the uttermost. He is able; he is willing. He is then the Great Physician. What he did in healing bodily disease is the picture and pattern of the healing of the soul. To obtain the boon it is required that one go to him, apply to him, get into relation with him, have a contact established with him. This is the indispensable condition of receiving from him.

To the physical touch in the miracle of bodily healing answers faith. Faith is spiritual touch. It comprehends an intellectual element, for it accepts what is true concerning Christ as the Saviour. There is too an element of feeling, for there is appreciation of the fitness and excellence of the great salvation. And there is the final and crowning element without which all discernment of truth and all assent of heart to method would be without avail: the element and act of trust in which one appropriates Christ and his benefits and commits himself to Christ. This, this, is the saving thing in faith. Faith is the

hand put forth, laid upon Christ, effecting contact with him, the touch to which life and healing are given. As many as touch him by faith are made whole.

III.

THE TRANSIENT AND THE PERMANENT.

The Physical Touch and the Spiritual are both means of knowledge. They imply some incipient acquaintance; and they are steps to further and fuller acquaintance, to discipleship and fellowship. The one, though, was but temporary and transient. It belonged to the realm of matter. Of course men could touch Christ thus only while he continued among them in the flesh. With his departure came in the dispensation of the Spirit. Ever since through the centuries spiritual touch is the only touch. The Master said it was to be so. Two incidents in the Gospel history are in point. In one of these Jesus forbade to Mary Magdalene physical touch. Few passages have been so variously explained. We are content to think it was like this: Mary thought she had found again her Master, not a dead body but his living self. She thought in a rush of joy that the old life and companionship was to be resumed, was to go on as before. But not so. He says in effect: I have not yet ascended to the celestial life, but I announce I am soon so to do. The tie will not be broken, but fellowship will lack the element of sense. Be apprized of this and begin to adapt yourself to this change. Whether this solves all the difficulties of the passage or not it presents the truth. But Jesus bade Thomas touch him and handle him. It was a concession of utmost kindness to Thomas, and most instructive for all time. As Christ opened before Mary the new period, so in the case of Thomas he closes and ends the old. He pronounces a blessing henceforth upon all who should believe without the testimony of sense; all those who approach him in spirit, who reach out in faith, who touch him by faith.

How natural to be charmed by that sweet story of old, of a Saviour bodily present among men! There is indeed unspeakable good to be derived from that story. But not as we sometimes imagine.

We are prone as creatures of sense to wish we could have been there; or to wish that the same conditions might repeat themselves now. Who has not had thought: If Jesus were only here; if I could see him with these eyes, could touch him with these hands; if I could behold such cures of pity and of power; how I would lay my needs before him, would implore his aid, would not let him go till he had granted my suit." But this is impossible. This is unnecessary. It is but a dream, an illusion if one is not availing himself of the better way. There is a bet-

ter way; a simple way; an effective way. One need not say: "I would go to the ends of the earth to find him. I would ascend to heaven or descend into the deep!" The word is nigh thee, that if thou shalt confess with the mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved! Though not discerned by sense the risen Lord is here. The Great Physician now is near, the sympathizing Jesus. Let your soul go out to him. Let faith lay hold upon him. Touch him so. As many as touch him are made whole.

DEVOTIONAL

"The Lord Shall Preserve Thee From All Evil"

(Psalm cxxi. 7)

PRESIDENT CHARLES BLANCHARD, D.D.

NO EVIL BEFELL JOB.

It was not evil for him to lose his property, it was a good thing. God deprived him of it for a short time and then gave him twice as much as he had before. It was a good thing for him to be sick, seated on his ash pile, streaming from head to foot with bloody pus, a terror to friend or foe; one would say that if ever physical suffering could be an evil, here was a case; but it was true with him as it was with me. No evil befell him. It was a real good for him to be thus afflicted. If he had not been so tried he would never probably have seen God as he did. You remember what he said himself, "I have heard of thee but now my eye seeth thee" (Job xlvi. 5). It is a great blessing to see God. It is a blessing even to hear of him, but it is a very different thing to see him, and except Job had been stripped of his property and stricken down with frightful disease, all of these things occurring not because of his sin but because of his righteousness and the malice of Satan, he would never have seen God as he did.

Night Brings Out the Stars.

It has always been so, always must be so. We cannot see the stars when the sun

is shining. The prophet says, "In the year that King Uzziah died I saw the Lord." Surely. It is very difficult to see God when the king is alive, especially if we are necessarily associated with the king. How perfectly natural to busy ourselves with the king and the court, with earthly glories, so that the heavenly is banished from our view.

If these words are read by any one who is now suffering the loss of property, or physical suffering, let him consider, and if he is a child of God, take courage. No evil can befall him. It is well with the mother at the prophet's feet, it is well with the husband in the harvest field, and it is well with the boy who lies asleep waiting the word that is to arouse him from his death slumber and send him into the field to his father again.

Disappointments in Friends.

I remember one of the most cruel things of this kind that ever came under my own observation. I thought for a while it would produce insanity or death in the one deserted. After a time, however, God's grace proved sufficient and the sting and stun seemed to pass away. Some years followed of peaceful, if not happy, service, and then

God opened the door into another plan of life which was in every way more honorable and happy than the one which had been the occasion of trial. I am sure that that friend, if to-day addressed on the subject, would say, "The thing which I felt bitter as death was in fact one of the great blessings of my life. It was not evil at all, it was good. I thought it was evil, but it was good in disguise, and I am thankful for it."

It is even so with our own moral failures. The last thing for which I learned to thank God was that he had permitted me to sin. I have never thanked him that I have sinned, but I have many times thanked him that he permitted me to do so, for by nature I am so proud and self-willed that I am sure I could never have been humble and teachable, even as I am now, but for my own failures. So while I am ashamed and sorry that I have done wrong, I am exceedingly thankful that God permitted me to do so. I am certain that I could not have attained to the measure of the divine which I have, by God's grace, reached, without these failures.

I remember well a dear fellow whom I met just after he was discharged from our state's prison. He was related to a United States Senator and had, all his life, been associated with what are called the upper circles of society. While in the prison he had, by the grace of God, been thoroughly converted, and when I met him was a happy, new-born child of God. He came out to the college and told the students a little about his experience and how thankful he was that God had been good to him.

I remember stopping to talk with him on the street in Chicago at one time, when he said to me, "You remember the circumstances under which we first met?" I said, "Yes, I recall them very well." "Well," he said, "I do not speak to other people about them very much. I do not speak to anybody about them. I do not think it necessary. But I am very thankful that God ever permitted me to be in state's prison. I was so full of myself and the world and the desire for mere passing pleasures, that I do not believe I ever could have been saved if God had not sent me to prison. Now," he said, "I know I am a child of

God. I have a lovely wife and two pretty children and a good business position, so that I am able to make a home for my dear old father, who has come to live and die with me. It seems as if God must lie awake to think up good things to do for me." I am not repeating his words. I could not repeat them, for they were a passing conversation, but I think I do no injustice to his thought.

I see him occasionally still. I suppose his salary now is what the average man would consider a princely sum, paid to him annually, and all his present advantages are traceable, humanly speaking, to the fact that he was arrested, tried, convicted, sent to prison, and for months did his daily tasks under the eye of armed guards. I do not think that any one can say that this is a nice thing to think about in itself, but when one considers the results which have followed, how evident that it was not evil but a blessing.

A Cross Wife or Husband.

I do not know why it is that we hear so much about cross wives and so little about cross husbands. I am sure the latter story might be told quite as frequently as the former, but a friend was the other day mentioning to me the fact that such men as Socrates, John Wesley, George Whitfield and Pastor Mueller were not ideal in their home relations. He remarked that Mueller would never have gone around the world preaching the gospel as he did but for the fact that his wife was almost crazy to travel. She did not like to stay in Bristol. She wanted to be on a train or a ship, and this gave him a worldwide ministry. No doubt he was glad to have the ministry, yet many a man would have been pleased, at his time of life, to remain quietly at home; but God sometimes teaches his birds to fly by breaking up their nests.

Think, too, of the wonderful blessings to the world which was wrought by the years that Paul and John Bunyan spent in prison. How could the great apostle ever have written what he did if the Devil had not gotten him behind the bars. Shutting him up in prison to stop his testimony, he gave it wings on which it flies through all lands and all ages. Is it not most marvelous?

And so with our dear brother Bunyan, whose twelve years in Bedford Jail have resulted already in a deathless fame.

I am taking a little too much time. It is difficult, on such a theme, to be brief, but I earnestly desire that my brothers who are burdened and tried and who imagine that sometimes God has permitted something ill

to come to them, to chew upon this text. I promise them it will do them good. And so I close as I began, by saying that it is literally true to the obedient child of God that the Lord will preserve him from ALL evil, that NO evil shall befall him, and that NO plague shall come nigh his dwelling.

Wheaton College, Illinois.

THE CLUB

Peace on Earth

BY DR. H. VISSCHER, UTRECHT, NETHERLANDS.

Translated from the Dutch by the Rev. John H. de Vries, D.D.,
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I.

God's Rod of Correction.

On the morning of the 21st day of July, 365 A. D., the greatest part of the Roman world was shaken by a violent and destructive earthquake. The impression was communicated to the waters. The shores of the Mediterranean were left dry by the sudden retreat of the sea. Great quantities of fish were caught with the hand. Large vessels were stranded on the mud. Deep places of the sea, on which the sun had never shone, were exposed to sight. But the tide soon returned, with the weight of an immense and irresistible deluge, which was severely felt on the coasts of Sicily, Dalmatia, Greece and Egypt. Large boats were transported and lodged on the roofs of houses, at the distance of two miles from the shore. The people, with their habitations, were swept away by the waters. And the city of Alexandria annually commemorated the fatal day on which fifty thousand persons had lost their lives in the inundation. The calamity, the report of which was magnified from one province to another, astonished and terrified the subjects of Rome. They recollect preceding earthquakes. They considered these alarming strokes as the prelude only of still more dreadful calamities to come. The signs of a declining empire and the lowering standards of culture were connected in the public mind

with those of a sinking world. As has always been done, connection was sought between the terrible catastrophe and the moral degeneracy which marked the times. Gibbon, the famous historian, observes, "that man has more to fear from the passions of his fellow-creatures than from the convulsions of the elements. The mischievous effects of an earthquake, or deluge, or hurricane, or the eruptions of a volcano, bear a very inconsiderable portion to the ordinary calamities of war, as they are now moderated by the prudence or humanity of princes." (Gibbon's Rome, Harper Bros., New York, Vol. III, pp. 1-3.)

But the premonition of the people became fact. In the disastrous days of its fall the empire was scourged by the Asiatic peoples who invaded Europe. Only a few years after this earthquake, Emperor Valens was not only vanquished in the fields of Adrianople, but also lost there his life.

It is noteworthy that there is a certain contemporaneousness to be observed between great national catastrophes and great historical commotions. In the Bible they are also so connected. Amos pronounced God's judgments upon the nations and upon Israel. Great political upheavals were to come. But the Bible emphatically declares that the announcement took place "two years before the earthquake" (Amos i. 1). Zechariah proclaimed that all na-

tions shall gather against Jerusalem to battle, that the city shall be taken and the houses rifled, that the people shall go into captivity . . . and that they shall flee like as they fled from before the earthquake in the days of Uzziah" (Zech xiv. 1-5). As the events of our salvation took place in the days of our Lord's ministry and passion in the earth, we observe the action of the powers of nature. And in his prophetic utterances Jesus himself lays great stress upon the fact that great political disturbances shall go hand in hand with famines, pestilences and earthquakes in divers places (Matthew xxiv. 7). And it is equally noteworthy that in these terrible days of ours this selfsame phenomenon repeats itself. War devastates the nations, which bend low beneath the weight of grief, and again we see these distresses accompanied by the selfsame phenomena foretold in Scripture. To the calamities of war are added those of earthquakes.

We readily grant that so far as human knowledge goes, no connection can be established between the calamities of war and earthquakes. But, viewing the whole world-process in the light of God's providence, the Bible puts the connection between them, as well as between sin and the woes that overtake nations. Thereby these woes obtain the punitive character of Divine judgments against human sin.

But in our days this message is not received. The preaching of the judgments of God even evokes bitterness. For the reception of this truth the tendency of the spirit of our times is on one hand too exact, and on the other hand too far removed from faith in God, and too much inclined to self-deification and worship of man. It is too exact, I say, for only what is seen with the eyes and handled with the hands can be acknowledged. Hence, when man cannot see the connection, it is said not to exist. And it is too far removed from faith in God. Hence the majesty of God's holiness, the glory of His justice and the greatness of His might may no longer be known and studied. Modern man has come to deify himself. Culture has made him proud. It has compelled him to deny his sin, to rejoice in the excellency of his civilization, to glory in the nobleness

of his endeavor, and so he esteems himself far too great to be subject to the punitive justice of God.

But there is a connection between moral and natural facts. It cannot be gainsaid. There are sins in which the connection clearly exhibits itself. By indulging his passion the voluptuary incurs poisoning which tells even for generations. The alcoholist destroys himself and his progeny. Anger and envy produce misery. And it cannot be denied that the horrors of this war have sprung from greed and mammonism.

But men refuse to hear about the judgments of God, even though they can see with their eyes that sin is pregnant with them. God created the moral order within the order of nature. Already in the garden of Eden sin and death are united. Man is a unit made up of body and soul. And therefore that which in his personal life is of the soul cannot be cut loose from the body. Having become *one*, body and soul deeply operate upon one another.

What is true of body and soul is true of man and the world of which he forms a part. The world does not consist of an addition of magnitudes. It is a whole, an organic unity, in which every creature has his place. And the race of man, with its life so richly endowed with gifts, with its exalted end as bearer of the Divine image, this human race, I say, with its deep fall into sin and death, does not stand loosely in and alongside of the world, but is closely woven into the entire process through which God's creation is passing. The Lord, in whose hand is the breath of every creature, with whom are all their paths, and who bears all things by the Word of His power, lays as such a tie between everything that happens. Though we may not see it, He discerns the inner coherence of all this. According to the Bible, there is a connection in the sight of God between every occurrence in the domain of nature and every occurrence in the sphere of moral life. God's Word compels us, when we are afflicted, to put the hand into our own bosom to humble ourselves before God, and with Job to confess: "Whom, though I were righteous, yet would I not answer, I would make sup-

plication to my judge" (Job ix. 15).

The rebuke which Jesus administered to the people who told him of the Galileans whose blood Pilate had mingled with their sacrifices, is no plea against this. For He asked: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?" Concerning the eighteen upon whom the tower in Siloam fell, He asked likewise: "Think ye that they were sinners above all men that dwelt in Jerusalem?" The Lord does not say that the Galileans and they who perished beneath the Siloam tower were not sinners. Far from it. But the Pharisees and Sadducees must not imagine themselves better. So He adds: "I tell you, but except ye repent, ye shall all likewise perish" (Luke xiii, 1-15).

Jesus here preaches judgment against sin, but to the end that each one may turn in upon himself. He does not want us to read other people's sins from their lives, but that each one shall read his own sins from his own life, and humble himself before God.

This is also true of this war. It belongs to the judgments of God. It is a rod which God takes in hand wherewith to chastise the nations. In the face of it both nations and individuals are to turn in upon themselves to the end that they might turn to God.

It is not strange that the natural man may be chastised and frequently feel no pain. Neither is it strange that when severely tried, man exerts himself if possible to avert the dreadful results which are inseparably connected with sin itself. By itself this is not objectionable. God has provided us with many means and ways against that which threatens us as the result of sin. But the case alters when the victory over the evil wrought by sin is intended to afford the sinner the chance to sin with impunity. And the question may arise, whether the efforts to prevent the threatening danger of war may not have been of that nature. Enthusiastically men reached after the ideal expressed in the Angel-Song: "Peace on Earth." It was thought that modern man had fairly well

accomplished it. It was almost realized. The peace-movement spread broad its wings. On our own soil the gold of the American millionaire had caused the temple to arise devoted to the goddess of peace. It was to be the most beautiful result obtained by the power of human culture. Henceforth man would enjoy undisturbedly the riches and wealth produced by the works of his hands. The "peace on earth" was almost achieved, not as the outcome of the labors of the Crucified One, but as the product of the nobleness of our culture.

It was almost reached. But underneath the surface sheen and splendor of this life of culture smoldered the fire of envy and hatred, which flamed up the more fiercely according to the measure in which it had the longer been repressed.

The illusion had been beautiful. This made the disappointment the more painful. The humanity of this age appears still the same as that of St. Paul: Their feet are swift to shed blood.

CHRIST OR THE HIGHER CRITIC?

REV. JOHN A. GROSE.

My subject invites a choice. Indeed, I hope to make it stronger than an invitation. I wish it to be a challenge. My conviction is that the Church has temporized in this matter. We have waited, hoped, and even prayed that the higher critic would soon stop. Be satisfied. Find some place where the mass of the ministry and membership of the Church could stand with him. That is, some common ground, or faith. But after much study of the subject, and an unhappy personal experience, I am persuaded that there is absolutely no such common ground, and that if the Church continues in this attitude, our candlestick will be removed out of his place. Much harm has already been done. The time has come when we can no longer dally. We must choose whether Christ or the higher critic is to go. We cannot have both. Naturally, the higher critic does not admit the necessity of such a choice. He claims to be the saving salt of the

Church, or kingdom, to use one of his favorite expressions. He professes to believe that his teaching has made a new book out of the Bible, a sweeter and more helpful Christ, and that the general acceptance of this teaching is all that is needed to speedily establish the kingdom. It certainly would establish a kingdom, but not the kingdom of righteousness and peace which the Lord Jesus Christ came to set up. The words of Robert Sinker so happily express my thought that I use them in setting forth my theme: "We are prepared as Christian men to receive and welcome the fullest light of the new learning. We are not prepared to be dragged at the wheels of those who would give us a discredited Old Testament, an emasculated New Testament, a fallible Christ."

I.

The acceptance of the higher critics's teaching will give us a fallible Christ. But the world will not accept such a Christ. We are therefore compelled to decide between a real Christ and the higher critic. It is said Wellhausen was once asked whether, if his views were accepted, the Bible could retain its place in the estimation of the common people. "I cannot see how that is possible," was his reply. Huxley once said: "The doctrine of evolution is directly antagonistic to that of creation. Evolution, if consistently accepted, makes it impossible to believe in the Bible." And evolution of thought and character through slow stages is the basis of higher criticism. Truly has a late novelist said: "It's Genesis or evolution; Jesus or Darwin. You cannot hold both." If we substitute the name Christ instead of Jesus, the above remark is absolutely correct. The higher critic believes in Jesus, O yes, but Christ is rejected. As Sir Robert Anderson bluntly puts it: "It is not the Bible that is at stake, but the Christ of the Bible." Or as Professor Newton Wray declares: "When the Bible as inspired and authoritative goes out of the faith of the Church, Christ as the 'the Power of God and the Wisdom of God' goes with it." Let us not be deceived, brethren, that is the inevitable logic of it. Take for example, the teaching of Christ concerning the authorship of

the Pentatuech and the positive findings of the higher critics on the same. Christ says, nearly as plainly as languages can be used, that Moses wrote it; the higher critic says he didn't. When the critic has this disagreement pointed out he says: first, that Jesus spoke by way of accommodation, which stripped of its verbiage, means that He lied. When that is pressed on the higher critic he then, very reluctantly and modestly says that Jesus did not know that Moses was not the author, which means again that He was nothing more than a man, and not even as wise as a higher critic. In plain language, Jesus was either a hypocrite or an ignoramus—that is the Christ of the higher critic. Rev. Wm. H. Bates, D.D., of Washington, D. C., in a paper read before the Presbyterian Ministers' Association of that city, and published in the **BIBLE CHAMPION**, said: "The saddest outcome of the destructive criticism is its disastrous effect upon Christian thought and life. It de-thrones Jesus as the atoning, redeeming Saviour of the world and shatters into fragments the Cross of Christ." We used to hear a great deal about the mistakes of Moses, but now it has come to pass that a prominent professor in a Methodist Theological Seminary flippantly talks of the "shortcomings of Jesus." It is worse than foolhardiness to go to the people with such a Christ; it is madness. As has been said: "A fallible teacher cannot speak with authority to the race. If He needed light himself, He cannot be the light of the world. If He had 'shortcomings,' little hope can He bring to sinners. If He could not (or dare not—J. A. G.) speak the truth concerning the Scriptures that testify of Him, who can rely upon His statements concerning Himself and the nature of His work."—(N. W.) If Jesus did not know Moses as He claimed, how can we be sure that He knew the Father as He claimed?

"Another Jesus" they preach to men,
A Jesus strange to our loving ken;
A man who bowed to the human's doom
And never rose from His rock-hewn
tomb,
A Christ who never for sinners died,
A Christ mistaken, a Christ who—lied!

The mass of mankind will not have a "humanized" Christ. There must be the note of certainty and authority to command the allegiance of men. They have too great knowledge of themselves to worship one of their own number. With faith in the Bible as an infallible book gone from the hearts of the people, the Deity of Christ doubted, there is no fear of the consequences of sin, hence no restraint to pleasure, pride, passion, greed and lust. There is a lack of respect for the Sabbath, the Church, and Ministers that is appalling. But if the higher critic is right, how can the people have any respect for the preachers who have been so long mistaken? If we stand with the higher critic we part with power to command the people in the name of the Lord Jesus Christ. In 1903 Sir Robert Anderson said: "We have come within sight of an apostasy unparalleled in the history of Christendom." In 1905 Rev. F. D. Storey, D.D., declared: "There is present today an all-pervading spirit of skepticism such as can find no parallel in all the ages of Christian history." In the latter part of 1913 Professor Guglielmo Ferrero said: "Fraud has become second nature to the modern man. . . . All the scruples and inner restraints with which, in the past, religion chastened the inner conscience of man, have fallen away, and our civilization, so splendid and wealthy, is threatened with submersion beneath the mighty avalanche of three vices: fraud, immorality, and the arrogance of power. . . . I do not wish to exaggerate the transgressions of our modern Babylon, after the manner of Catholic priests and Protestant clergymen. Their grief at seeing the younger generation turn a deaf ear to their sage counsels has made them see the present state of affairs in too black colors. *It is nevertheless certain that modern civilization faces a grave crisis in the matter of morals.*" And now, 1917, the great war is on in the home and breeding grounds of higher criticism. It has been pointed out that the rulers of the warring nations do not invoke the help of Christ; in fact, do not use His name in their declarations and appeals. I have read that at least one very prominent statesman has declared that his

nation was being scourged because of the national unbelief.

That the higher criticism has had anything to do with the decline in morals and present appalling conditions in Europe and America, the higher critic will of course deny, and some who have given no special study to the question may doubt. But listen to a few competent witnesses. The *Lutheran Observer* says: "The poison of destructive Bible criticism has gone into the magazines, popular novels, high schools, lecture platforms—among all classes of thinking people. *And it is bearing fruit in moral decline.*" The author of "The Bible and Modern Criticism" speaks to the point as follows: "The analogy between faith and morals is close and real. And the decline of morality in the Restoration period is finding its counterpart in the sphere of faith today." We will certainly not discount the testimony of the accredited holiness people. The Convention report adopted at Cincinnati, Ohio, November 1, 1914, declares: "We observe that where 'modern thought' and destructive criticism prevail, faith declines, the fires of revival no longer burn, the Church becomes formal and dead, the pulpit loses its message and inspiration, the prayer meeting wanes, the work of God suffers throughout, and the enemy comes in with a flood of indifference, irreligion, godlessness, and worldliness." As we are in a Methodist meeting, I will be accorded the privilege of a personal testimony. I sincerely tried to believe in the Bible of the higher critic, even contemplated owning the Polychrome Bible, but I lost my power as a Minister of the Gospel, love for the brethren, belief in the supernatural, love and zeal for my work, was often conquered by Satan, very unhappy in all the relations of life, contemplated giving up the ministry, prayed for death, even thought of self-destruction. In the words of the Apostle, I was without God and without hope in the world. Thank God, I have been delivered. Set free, free indeed, because the Son hath made me free. I have chosen Christ as my Lord and my God and have thrown overboard the higher critic with all his theories, presumptions deductions and doubts.

(TO BE CONTINUED.)

International Sunday School Lessons for 1917

STUDIES IN THE GOSPEL OF JOHN.

THE EDITOR.

(The References are to *The International Standard Bible Encyclopedia*.)

REAL AIM OF THE GOSPEL.

We turn to the Gospel itself, and ask regarding its aim and purpose; we find a simple answer. The writer of it expressly says: "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (xx. 30, 31). Pursuing this clue, and putting away all the presuppositions which bulk so largely in introductions, exegeses, histories of the apostolic and sub-apostolic ages, one meets with many surprises.

(1) *Relation to Synoptics.*—In relation to the Synoptics, the differences are great, but more surprising is the fact that the points of contact between these Gospels and the Fourth Gospel are so few. The critics to whom reference has been made are unanimous that the writer or the school who compiled the Johannine writings was indebted to the Synoptics for almost all the facts embodied in the Fourth Gospel. Apart, however, from the Passion Week, only two points of contact are found so obvious that they cannot be doubted, viz. the feeding of the 5,000, and the walking on the sea (vi. 4-21). The healing of the child of the royal officer (iv. 46-53) can scarcely be identified with the healing of the centurion's servant (Matthew, Luke); but even if the identification were allowed, this is all we have in the Fourth Gospel of the events of the ministry in Galilee. There is a ministry in Galilee, but the earlier ministry in Judea and in Galilee, began before John was cast into prison (iii. 24), and it has no parallel in the Synoptics. In fact, the Fourth Gospel assumes the existence of the other three, and does not anew convey the knowledge which can be gathered from them. It takes its own way, makes its own selections, and

sets these forth from its own point of view. It has its own principle of selection: that, plainly indicated in the passage already quoted. The scenes depicted, the works done, the words spoken, and the reflections made by the writer, are all directed toward the aim of enabling the readers to believe that Jesus is the Christ, the Son of God. In the writer's view this would issue in their obtaining life in His name.

(2) *The time occupied in the Gospel.*—Accepting this principle for our guidance, we turn to the Gospel, and the first thing that strikes the reader is the small amount of the real time filled up, or occupied, by the scenes described in the Gospel. We take the night of the betrayal, and the day of the crucifixion. The things done and the words spoken on that day, from one sunset to another, occupy no fewer than 7 chapters of the Gospel (chapters xii.-xix.). Apart from the Supplementary chapters (xxi.), there are 20 chapters in the Gospel, containing 697 verses, and these 7 chapters have 257 verses. More than one-third of the whole given to the ministry is thus occupied with the events of one day.

Again, according to Acts i. 3, there was a ministry of the risen Lord which lasted for 40 days, and of all that happened during those days John records only what happened on the day of the resurrection, and on another day 8 days after (chapter xx). The incidents recorded in the other Gospels fall into the background, are taken for granted, and only the signs done on these two days are recorded here. They are recorded because they are of significance for the purpose he has in hand, of inducing belief in the truth that Jesus is the Christ, the Son of God. If we continue to follow the clue thus afforded, we shall be surprised at the fewness of the days on which anything was transacted. As we read the story of the Fourth Gos-

pel, there are many indications of the passing of time, and many precise statements of date. We learn from the Gospel that the ministry of Jesus probably lasted for 3 years. We gather this from the number of the feasts which he attended at Jerusalem. We have notes of time spent in journeys, but no account of anything that happened during them. The days on which anything was done or anything said are very few. We are told precisely that "six days before the passover Jesus came to Bethany, where Lazarus was" (xii. 1ff), and with regard to these 6 days we are told only of the supper and the anointing of the feet of Jesus by Mary, and the entry into Jerusalem, the visit of the Greeks, and of the impression which that visit made on Jesus. We have also the reflections of the evangelist on the unbelief of the Jews, but nothing further. We know that many other things did happen on these days, but they are not recorded in this Gospel. Apart from the two days during which Jesus dwelt in the place where he was, of which days nothing is recorded, the time occupied with the raising of Lazarus is the story of one day (chapter xi). So it is also with the healing of the blind man. The healing is done one day, and the controversy regarding the significance of the healing is all that is recorded of another day (chapter ix). What is recorded in chapter x is the story of two days. The story of the 7th and the 8th chapters, interrupted by the episode of the woman taken in adultery, which does not belong to the Gospel, is the story of not more than two days. The story of the feeding of the 5,000 and of the subsequent discourse (chapter vi) is the story of two days. It is not necessary to enter into fuller detail. Yet the writer as remarked, is very exact in his notes of time. He notes the days, the number of days on which anything was done, or when anything was said. We make these remarks, which will be obvious to every reader who attends to them, mainly for the purpose of showing that the Gospel on the face of it does not intend to, at least does not, set forth a complete account of the life and work of Jesus. It gives at the utmost an account of twenty days out

of the 1,000 days of Our Lord's ministry. This is of itself sufficient to set aside the idea of those who deal with the Fourth Gospel as if it were meant to set aside, to supplement, or to correct, the accounts in the Synoptics. Plainly it was not written with that purpose.

(3) *A personal record.*—Obviously the book professes to be reminiscences of one who had personal experience of the ministry which he describes. The personal note is in evidence all through the book. It is present even in the prologue, for in that verse in which he describes the great fact of the incarnation he uses the personal note, "We beheld his glory" (i. 14). This might be taken as the keynote of the Gospel. In all the scenes set forth in the Gospel the writer believes that in them Jesus manifested forth His glory and deepened the faith of His disciples. If we were to ask him, when did he behold the glory of the incarnate Word, the answer would be, in all these scenes which are described in the Gospel. If we read the Gospel from this point of view, we find that the writer had a different conception of the glory of the incarnate Word from that which his critics ascribe to him. He sees a glory of the Word in the fact that He was wearied with His journey (iv. 6), that He made clay of the spittle and anointed the eyes of the blind man with the clay (ix. 6), that He wept at the grave of Lazarus (xi. 35), that He groaned in the spirit and was troubled (verse 38), and that He could sorrow with a sorrow unspeakable, as He did after the interview with the Greeks (xii. 27). For he records all these things, and evidently thinks them quite consistent with the glory of the incarnate Word. A fair exegesis does not explain these things away, but must take them as of the essence of the manifested glory of the Word.

The Gospel then is professedly reminiscences of an eyewitness, of one who was personally present at all the scenes which he describes. No doubt the reminiscences often pass into reflections on the meaning and significance of what he describes. He often pauses to remark that the disciples, and he himself among them, did not

understand at the time the meaning of some saying, or the significance of some deed, of Jesus (ii. 22; xii. 16, etc.). At other times we can hardly distinguish between the words of the Master and the reflections of the disciple. But in other writings we often meet with the same phenomenon. In the Epistle to the Galatians, e. g., Paul writes what he had said to Peter at Antioch: "If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?" (Galatians ii. 14). Shortly after, he passes into reflections on the situation, and it is impossible to ascertain where the direct speech ends and the reflections begin. So it is in the Fourth Gospel. It is impossible in many instances to say where the words of Jesus end and the reflections of the writer begin. So it is, e. g., with his record of the witness of the Baptist in chapter iii. The record of the Baptist's words may end with the sentence, "He must increase, but I must decrease" (verse 30), and the rest may be reflections of the writer on the situation. (Vol III, p. 1722.)

Feeding of the Five Thousand.

Returning from their mission, the apostles reported to Jesus what they had said and done (Luke ix-10); Jesus had also heard of the Baptist's fate, and of Herod's fears, and now proposed to His disciples a retirement to a desert place across the lake, near Bethsaida. As it proved, however, the multitude had observed their departure, and, running round the shore, were at the place before them (Mark vi. 33). The purpose of rest was frustrated, but Jesus did not complain. He pitied the shepherdless state of the people, and went out to teach and heal them. The day wore on, and the disciples suggested that the fasting multitude should disperse and seek victuals in the nearest towns and villages. This Jesus, who had already proved Phillip by asking how the people should be fed (John vi. 5), would not permit. With the scanty provision at command—five loaves and two fishes—He fed the whole multitude. By His blessing the food was multiplied till all were satisfied,

and twelve baskets of fragments, carefully collected, remained over. It was a stupendous act of creative power, no rationalizing of which can reduce it to natural dimensions. (Vol. III, p. 1646.)

The Bread of Life.

On the return to Genesaret the sick from all quarters were brought to Jesus—the commencement apparently of a new, more general ministry of healing (Mark vi. 56). Meanwhile—here we depend on John—the people on the other side of the lake, when they found that Jesus was gone, took boats hastily, and came over to Capernaum. They found Jesus apparently in the synagogue (verse 59). In reply to their query, "Rabbi, when camest thou hither?" Jesus first rebuked the motive which led them to follow Him—not because they had seen in His miracles "signs" of higher blessings, but because they had eaten of the loaves and were filled (verse 26)—then spoke to them His great discourse on the bread from heaven. "Work," He said, "for the food which abideth unto eternal life, which the Son of man shall give unto you" (verse 27). When asked to authenticate His claims by a sign from heaven like the manna, He replied that the manna also (given not by Moses but by God) was but typical bread, and surprised them by declaring that He Himself was the true bread of life from heaven (verses 35, 51). The bread was Christ's flesh, given for the life of the world; His flesh and blood must be eaten and drunk (a spiritual appropriation through faith, verse 63), if men were to have eternal life. Jesus of set purpose had put His doctrine in a strong, testing manner. The time had come when His hearers must take their choice between a spiritual acceptance of Him and a break with Him altogether. What He had said strongly offended them, both on account of the claims implied (verse 42), and on account of the doctrine taught, which, they were plainly told, they could not receive because of their carnality of heart (verses 43, 44, 61-64). Many, therefore, went back and walked no more with Him (verses 60, 66); but their defection only

evoked from the chosen Twelve a yet more confident confession of their faith. "Would ye also go away?"

Peter's first confession.—Peter, as usual, spoke for the rest: "Lord, to whom shall we go? . . . We have believed and know that thou art the Holy One of God" (verse 69). Here, and not first at Caesarea Philippi (Matthew xvi. 16), is Peter's brave confession of his Master's Messiahship. Twelve thus confessed Him, but even of this select circle Jesus was compelled to say, "One of you (Judas) is a devil" (John vi. 70, 71).

The Forgiveness of Sin.

The Discourses at the feast are interrupted by the episode of the woman taken in adultery (viii. 1-11), which, by general consent does not belong to the original text of the Gospel. It is probably, however, an authentic incident, and illustrates, on the one hand, the eagerness of the official classes to find an accusation against Jesus, and, on the other, the Saviour's dignity and wisdom in foiling such attempts, His spirit of mercy and the action of conscience in the accusers. In His continued teaching, Jesus put forth even higher claims than in the foregoing discourse. As He had applied to Himself the water from the rock, so now He applied to Himself the symbolic meaning of the two great candelabra, which were lighted in the temple court during the feast and bore reference to the pillar of

cloud and fire. "I am the light of the world," said Jesus (ver. 12). Only a Divine being could put forth such a claim as that. The Jews objected that they had only His witness to Himself. Jesus replied that no other could bear adequate witness of Him, for He alone knew whence He came and whither He went (verse 14). But the Father also had borne witness of Him (verse 1). This discourse, delivered in the "treasury" of the temple (verse 20), was soon followed by another, no man yet daring to touch Him. This time Jesus warns the Jews of the fate their unbelief would entail upon them. "Ye shall die in your sins" (verse 24). Addressing himself next specially to the Jews who believed in him, he urged them to continuance in His word as the condition of true freedom. Resentment was again aroused at the suggestion that the Jews, Abraham's seed, were not free. Jesus made clear that the real bondage was that of sin; only the Son could make spiritually free (vs. 34-36). Descent from Abraham meant nothing, if the spirit was of the devil (vs. 39-41). A new conflict was provoked by the saying, "If a man keep my word, he shall never see death" (ver. 51). Did Jesus make Himself greater than Abraham? The controversy that ensued resulted in the sublime utterance, "Before Abraham was born, I am" (ver. 58). The Jews would have stoned Him, but Jesus eluded them, and departed. Vol. III. p. 1650.

COUNTERFEIT CRITICISM OF THE SCRIPTURES

REV. JAY BENSON HAMILTON, D.D.

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EDITOR'S WHAT NOT



HOW ARE THE MIGHTY FALLEN!

There's a little Old Man made of Snow;
 He has two black coals for eyes;
 He stands like a soldier all the day;
 But when the warm sun shines he melts away,
 This little Old Man made of Snow.

—*Kindergarten Song.*

"Facts, recently brought to light, demonstrate that the analysis of the Pentateuch, and its separation into documents, resulted from the use of a corrupted Hebrew text. The proof of this statement is now accessible to all English-speaking scholars in the writings of Wiener, Griffiths, Dahse, Troelstra, Aalders, Van Hoonsacker, Hugh Pope and others. Whoever now refers to the documentary theory of the Pentateuch as 'a scientifically established fact' confesses himself to be behind the times in scholarship. To do so now in the face of all the evidence is scarcely less than criminal. The documentary theory has fallen to the ground. Even Wellhausen permits me to publish that the 'sore point' of his theory has been found."—G. Frederick Wright.

MARCH-APRIL BIBLE CHAMPION.

Our exchanges have met the difficulties from the conditions of the times, in several ways: some, by increasing their price; some, by reducing their number of pages; some, by less frequent issues; some, by *discontinuance*. We have decided to issue two magazines in one, temporarily. To make up to the Bible League for this, we will press the Bible Conferences. In this number, page 110, we have a brief report of the Boonton Bible Conference. Similar Conferences will be conducted wherever we can secure openings. This will lessen the League's expenses, increase its friends and supporters, and bring to a number of communities, information and inspiration that will be helpful in Bible study and instruction. The Conferences will have two sessions, afternoon and evening. They are free to all. It is desired that they shall be planned for the union of all the Churches, or as many as practicable. No collections will be taken. By envelopes, subscriptions for the magazine will be solicited. Ten cents will secure a single copy by mail; twenty-five cents, three copies; fifty cents, six copies; one dollar, the magazine for a year. This will make the Bible Conference a campaign for the maintenance of the BIBLE CHAMPION. If the troubled times continue, or if there should be war, the Bible Conferences could be held, and insure the continuance of the magazine. Our readers are our advance agents. They are urged to begin at once to open the way to their community. If all the Churches, Sunday Schools, and Young People's Societies, can be secured to co-operate, a great Conference can be arranged anywhere. Who will be the first?

PRUDENCE POINTS THE WAY.

The wise man said, "Thou knowest not what evil shall be upon the earth"; but twice he declares, "the prudent man foreseeth the evil and hideth himself." We have shown above how the periodicals of the land are trying to adjust themselves to the evils upon us and make provision for those that may come, and our temporary plan.

The BIBLE CHAMPION solicits the co-operation of its friends in making such preparations now, that it "may be able to withstand in the evil day, and having overcome all, to stand."

Our Patrons who have made possible the revival of the Magazine and its continuance for four years, we are assured from their response will not fail us. The subscribers must bear the greater part of the burden. The 2,500 on our mailing list are a host. They are all with us because they are in sympathy with our purpose and believe in our methods. The label on their magazine is their reminder. No date can be later than 1917, without adding to our burden. If every one will renew their subscription to any month in 1917 we will be relieved of every embarrassment. A number have already done so. Not a few are already one or more years beyond.

The many kindly words of commendation pouring in, if repeated to others, would win new friends and supporters. One new subscriber from each reader

would solve every difficulty. We would then be able to secure commercial advertising. This would add other features to the magazine which would increase its interest and popularity. Larger type, and paper that would enable us to use photogravures would be improvements that would bring best and speediest results. Will you not write and assure us of your appreciation, sympathy and willingness to co-operate?

"FROM THE PULPIT TO THE POOR-HOUSE."

A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors for review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange these clippings. They cover the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

RELIGIOUS PRESS.

"This volume with its harrowing recital of the hard fare of the Methodist itinerants is a combination of history and romance. The narrative of cold realities stands, however, by itself, and is sufficiently perturbative to justify this young, brilliant and successful minister in leaving his pastoral work and taking up this arduous labor for the hard-working veterans, to whose fidelity and devotion the Church owes so much, but who cannot plead their own cause. The book states the case with fiery eloquence, not to say vehemence."

The Independent, New York.

"A book well worth reading, written in a vivid and sometimes most sarcastic style. It is a terrible arraignment of the system which seeks to superannuate a minister the moment his advancing years make him unattractive to

congregations, who, as is so common at the present day, demand very young men as their pastors."

Episcopal Recorder, Philadelphia, Pa.

"It is difficult to say just where the reality ends and the romance begins; but the book is full of suggestion, to say the least. The experiences of Methodist ministers are not altogether foreign to Baptists, and the argument for a better provision for the comfort of those who have passed the days of 'usefulness' is as applicable to us as to Methodists. The book is written with much power and is full of pathetic passages."

Baptist Journal and Messenger, Cincinnati, O.

"It is a pathetic and powerful plea for justice to veteran ministers, who, having given their lives to the churches, are too often left to struggle and suffer in their old age and feebleness. The narrative is picturesque, vividly and sadly true to facts, in some cases at any rate. It is high time that each branch of the church took up the matter of providing relief for superannuated ministers, in earnest. This volume, which the author purposely has made popular and almost sensational, although not more than the given facts amply warrant, cannot help having a profound and lasting effect."

The Congregationalist, Boston, Mass.

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10. *An Aqua-Fortis Sermon.*
11. *Facts More Terrible Than Fiction.*

This serial will begin in the BIBLE CHAMPION upon the conclusion of the "20th Century Miracles." Two incidents will appear in each number.

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"The BIBLE CHAMPION grows better and better."

BENEDICT ARNOLD AND JUDAS ISCARIOT.

Advance Chapters of The Hysterical Bible.

The anomaly of American History is the branding of General Benedict Arnold as a renegade and traitor. The merest statement of his heroic and brilliant military career is incontrovertible evidence of the impossibility of the truth of the accusation of treason. In his early manhood, he fought a duel with an English officer for some insult to him as a Yankee. At the Battle of Lexington he was Captain of the Governor's Guards. He called his company together and proposed to lead them to Boston; they nearly all volunteered and started the next morning. He proposed an expedition to capture Ticonderoga and Crown Point and was sent by Massachusetts. On the way he met Colonel Ethan Allen leading an expedition for the same object. They entered and captured the fort. Arnold, four days after, captured St. Johns. Washington despatched him, now Colonel, with 1100 men to capture Quebec. He succeeded, but his leg was broken by a musket ball as he led a desperate charge. His gallantry and skill earned his promotion to the rank of Brigadier General, and a letter from Washington saying: "It is not in the power of any man to command success. You have done more—you have deserved it."

A most desperate battle on Lake Champlain was won after daring and heroism unsurpassed. This was followed by battle after battle, always showing the same magnificent courage and the highest degree of military leadership. His treatment was the basest ingratitude; junior officers, in no wise his equal, were promoted over him. Yet when called upon in desperate emergencies, he was always ready to risk his life. He was court-martialled, but although acquitted of the charges of intentional wrong, he was sentenced to be reprimanded by Washington. It was imposed with the greatest delicacy, dwelling most upon his brilliant record as a soldier. Although given an important command, the injustice of Congress and the disgrace of a public reprimand made him wild with anger. Later, he was offered an important command, which he declined because of his wound. He asked to be appointed to West Point.

He was accused of treason in offering to surrender West Point to the enemy. A British officer, Major Andre, was the emissary conducting the details of the conspiracy. He was arrested. Upon him was found what was claimed to be correspondence agreeing to surrender West Point to the British. When Arnold learned of the capture of Major Andre, he fled to the British ship which was at anchor in the Hudson River.

The readers of *The Spy* by J. Fennimore Cooper, know the character of the free lances on the border between the two enemies' lines. Any needed evidence to maintain the charge of treason could easily have been forged; the enemies, who had succeeded again and again in defeating Arnold's merited promotion, would have found it an easy and a very congenial task to stage the whole scheme of a pretended conspiracy and magnify the relation of Major Andre to it. Unfortunately for General Arnold, in his consternation and panic

he committed an irretrievable blunder. He fled to the enemy; this insured his utter downfall, and created a universal conviction of his guilt.

The noble and heroic life of devotion to his country at the risk of his life unnumbered times, makes it impossible to believe he could have been a traitor. The flimsy evidence, the character of the men who captured Major Andre, the pretended documents seized upon him, would have proved utterly futile to secure the conviction of General Arnold. He would have needed only to point to his gallant record and his wounds received in the service of his country. Alas! He made all this impossible and branded himself as a renegade by his hasty and foolish flight.

His sons are his best evidence of honest manhood. They lived honorable lives and attained high rank in the British Army. Heredity is an infallible law and needs no support but its own record.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The sons of a traitorous knave could not have flowered out into a noble and magnificent manhood.

JUDAS ISCARIOT.

The anomaly of Sacred History is the condemnation of Judas as "the Disciple who betrayed his Master with a kiss." There is a striking parallel between the experiences of Benedict Arnold and Judas Iscariot. Both were their own worst enemies. Their place in the pillory of crime was fixed by their own act, when arraigned. If Arnold, like the brave man he had proved himself to be in all his many battles, had not fled to the British warship, he could have defeated his maligners. By loyal, heroic service in after years he could have enrolled himself among patriots as a man worthy of the highest honor and praise. If Judas had not hung himself, but had repented and made confession, he might have retained his place in the Apostolate and been one of the most revered of Bible characters.

If this may seem fanciful or exaggerated, it is only necessary to ask, what would have been Peter's place in Sacred History, if he had committed suicide as Judas did? In what degree was the offense of one more despicable than that of the other?

Historical Criticism, which has done so much to humanize the Scriptures and elevate them from legend to history by eliminating the myths, the folk-lore inventions, the scribal interpolations, might well devote a little effort to giving Judas Iscariot his true place in the Sacred record. That there is an abundance of material upon which to base his re-establishment has been proven by De Quincey and Whately and others. We can only suggest here in the briefest possible reference, sufficient reasons for this justice being done this Apostle who has so long suffered grave injustice and unmerited infamy.

Greenleaf has declared that evidence to be competent and satisfactory must be able to satisfy an unprejudiced mind, beyond any reasonable doubt. An act is good or bad, largely from the motive or purpose that inspired it. Can any

one believe that avarice could have been the inspiration of the betrayal of Jesus? The price received, was such a pittance as to cause doubt in every thoughtful mind. The casting at the feet of the priests, the pittance paid for his crime, by the conscience-stricken Disciple as he ran to death by his own hand in remorse for his sin, proves that it could not have been sordid greed that inspired him.

Two theories have been suggested. As the whole character of the Holy Book has been changed by hypothesis, it is only fair to Judas to weigh a theory, if it may suggest his rehabilitation. One theory is that Judas was a strong patriot, who saw in Jesus the foe of his race and its ancient creed, and therefore betrayed him in the interest of his country. The other theory is that Judas regarded himself as a true servant of Christianity, who assumed the rôle of traitor to precipitate the action of the Messiah and induce Him to manifest His miraculous powers by calling down the angels of God from heaven to help Him (cf. Matthew xxvi. 53). His suicide was further due to his disappointment at the failure of Jesus to fulfil his expectations. This theory found favor in ancient times with a gnostic sect called the Cainites, to whom Judas was a hero. Irenaeus and others mention a "Gospel of Judas" as current in this sect in the second century, although no quotation is given from it.

Before this theory is dismissed as trivial, imagine what would have been the result, had Judas repented and made confession, giving this as his inspiration and hope? The Disciples would have remembered when Jesus had to flee into hiding from the people who were determined to make Him King; and that even his own kinsmen through fear of the Pharisees, by pretending that Jesus was beside himself, sought to remove him from publicity and supposed extreme danger; and that the Disciples and brethren urged Him to go into Judea to shew himself and his works openly to the world (Matthew vii. 1-6).

All this would have given abundant reason to accept Judas' purpose in the pretended betrayal. The despair at Jesus' death, and the hatred of the guilty traitor who had betrayed their Master by a kiss and sold Him for the price of a slave, made it impossible for them to be impartial and unbiased historians when they came to give to the Church and the world the story of Judas' betrayal.

The Hysterical Bible applies the processes of Counterfeit Criticism to incidents of Secular History. Sacred History has been the sole field of the new cult. They pretended to "separate the oldest records from the later variant accounts which blur or conceal the original." The average reader does not know that there is no original "oldest record." It is the Critics' own invention or creation by interpolation or concision of words, phrases, sentences or paragraphs. The purpose always is to make the original statement different from or antagonistic to its plain sense. We offer a few samples for study.

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THE LIBRARY TABLE

A NOTABLE WORK.

There has recently been issued an autobiography of unusual interest and value.¹ Simple in diction, unaffected in spirit, and even familiar in its directness, it depicts, with a vividness and power that leaves an indelible impression on the reader's mind, the early conditions of the author's life, the peculiarities of the middle west fifty years ago, the trials and successes of a student, the duties and responsibilities of a pastor, the providential leadings and eager researches of a scientist, the extensive travels and curious adventures of that same scientist in his maturer years, and the definite conclusions and settled convictions concerning religious matters that were finally reached by him after a lifetime spent in the examination of scientific facts and their bearing on the statements contained in the Bible.

Incidentally, a picture is drawn of the Rev. Charles G. Finney, the great evangelist and former President of Oberlin College. The reader feels instinctively that here at last is the real Finney. Not only that, but he feels as if he had known Finney, as if he had met him and come to understand him. His remarkable power with men now seems less surprising, because the love and devotion which filled his heart are seen as well as the sternness which is commonly recognized. One was simply the counterpart of the other.

Long before one lays the book down he begins to feel that God had a work for its author to do and that he helped him to do it. Men take to extremes; but the truth lies somewhere between them. Radical and conservative alike need to read this book. It removes much that the radical finds fault with in the conservative; but it gives the radical little else on which to congratulate himself, since it furnishes a scientific basis for the things that he would gladly be rid of and then stands loyally by the great fundamental doctrines of the Christian Church. It shows the conservative how to rid himself of his imperfections in belief and then be more truly conservative and more unshakable than ever before. In short, it furnishes a creed that is eminently satisfactory, because it is eminently sane. Ministers and teachers of every sort should have this book in their libraries; for the system of belief outlined at its close is worth more than the price of the volume, and it will prove to be a most agreeable and helpful relief from the present uncertainty and lack of definiteness that are so patent in most of our religious literature. Here men will find a system that they can accept, and it will enable them to give a reason for the faith that is in them.

H. W. MAGOUN.

¹"Story of my Life and Work" by G. Frederick Wright, D.D., LL.D., F.G.S.A., Oberlin, Ohio. Bibliotheca Sacra Co. 1916. Pp. xvi., 460. \$2.00 postpaid. For our special offer see page 100.

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NAAMAH AND NIMROD.

Among the many books brought to the notice of the **BIBLE CHAMPION**, this one demands special attention. It is by a Layman, James B. Tannehill. It is strikingly original, unique and interesting. The author handles the question without gloves. Few books have been so outspoken, and merciless. He seems to have carefully studied the methods of the critics and does not scruple to reply in kind. As we are permitted to quote at length from the work, we will let the samples we select make their own appeal. The range of the discussion is surprisingly wide. The authorities given are numerous. The arguments are largely and almost wholly statements of facts in disproof of theories. One form of reply, which is found many times, is to show the absurdity of the critical assault. It is very effective, in numerous instances startling, in others ridiculous and even comical. The author evidently enjoys his dissection of the critics and succeeds in making the process enjoyable to his readers. The critics find it but a fulfillment of the warning: "with what meas-

ure ye mete, it shall be measured to you again" (Matt. vii. 2). The book is cloth bound, 358 pages, and will be sent postpaid for \$1.50.

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THE QUIZ.

How do you explain these contradictions?

No. 1. Mark (xvi. 5) relates to us, that the women "saw *A Young Man* (only one) sitting on the right side . . . who said to them, Be not affrighted. Ye seek Jesus of Nazareth, who was crucified: he is risen."

And Luke relates (xxiv. 4), that "*Two Men* stood by them . . . who said to them, Why seek ye the living among the dead? He is not here, but is risen."

These passages are objected to as irreconcileable with each other; but on what good grounds? No doubt there is a difference; but there is neither contradiction nor disagreement between the two narratives. If they are both true, wherefore would you insist on their being identical? It is enough that they be true, particularly in histories so admirably succinct. Does it not often happen with us, that, without ceasing to be exactly accordant with truth, we tell, twice in succession to different persons, the same adventure in two very different manners? Now, why should the

apostles not do as much? Luke relates that two personages presented themselves to the woman; while Mark speaks only of that one of the two who at first had alone rolled away the stone, who sat on the right side of the sepulchre, and who addressed himself to them. It was thus that one of our (supposed) historians of the life of Bonaparte spoke of three generals; while the other, without ceasing to be true, spoke only of Bertrand. It is thus that Moses, after having spoken of three men as appearing to Abraham at Mamre (Gen. xviii.), forthwith confines himself to speaking of one (ver. 2, 10, 17), as if he had been alone. It is thus that, twice in succession, and in a different manner, I may relate the same circumstance, without ceasing to be true: "I met three men, who told me the right way. I met a man, who put me on the proper road." Thus, though there be in the passages adduced a marked difference, still there is not even the semblance of a contradiction.

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